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THE
ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. IX.—(LXIX).—DECEMBER, 1923.—No. 6.

AN OLD WRITER OF PASTORAL LETTERS.

Ezechiel—"whom God makes strong".

I.

MANY a seemingly forgotten chapter of the Old Testament holds lessons of direct and deep import for the priest of to-day. Fundamentally, the pastoral ministry was the same in ancient days as in modern. It was beset with the selfsame problems, essentially. The spiritual message of those early years had to be delivered by pastors who had the same human nature as their priestly successors through the centuries. Only unimportant changes mark the difference between their preaching and ours, their spiritual writings and our modern pastoral letters. An instance in point, and one well worth our consideration is Ezechiel, a missionary of the Old Testament.

The term Pastoral Letters is now generally applied to written instructions or appeals in which popes and bishops address their flocks on doctrinal, disciplinary and administrative matters. They have been an institution in the Christian Church since the days of Clement I (Epistle to the Corinthians) and follow the manner of the apostolic Epistles of St. Peter and of St. John bearing the stamp of synodal instructions.

There is, however, a much older collection of pastoral letters, from one of the great prophets in the seventh century before Christ. Ezechiel, "the son of Buzi", of princely race, was endowed with the gift of vision into the future. "And Ezechiel shall be unto you for a sign of things to come" (24:24). But he was also a priest, a pastor, a missionary

bishop, in a sense that lifts him above the other great prophets of the Old Testament. He wrote at the time of Jeremias, whose personal influence seems to have given him the impulse not only to preach but also to write. His style betokens the educated and careful scribe who revises his matter because it is meant to go abroad and to serve not only as a record of events but as a rule of conduct for others, priests and people.[1]

Hebrew writers after the monarchy mark a distinction between prophets, priests, and pastors. The latter term was applied in Patriarchal times to the shepherd sheiks of the tribes in the East who, through the medium of sacrificial offerings, became also the priests of their nomadic clans. But after the exile or dispersion, when it became the office of the prophets to warn the people of impending ruin unless they kept alive their covenant with Jahweh, the earlier Levitic and Aaronic distinctions gradually gave way to new appointments, similar to those suggested by the Zadokic selection at the time of David. It was in harmony with the prediction made to Heli, namely that the priestly or rather the pontifical office would be transferred from the family of Ithamar to that of Eleazar.[2] Hence we find Jeremias speaking not only of "false prophets" as a class distinct from that of "priests who failed to point out the way of the Lord", but also of the "pastors who transgressed the law".[3] He himself was a prophet by special vocation, like Isaias and Daniel, of the priestly race and from the priestly city Anathoth, yet his prophetic calling does not identify him with the priestly dignity any more than it does the other great Hebrew seers, Isaias and Daniel. But with Ezechiel it was different. His family had represented the leading sacerdotal caste at Jerusalem for three centuries or more. He himself, a levite, destined on the attaining of his sacred majority to enter the priesthood, served in the temple before the order of the

[1] Professor C. H. Toy, of Harvard, referring to the careful literary revision of the prophet's work in his latter days, points out as instances certain corrections of errors in preceding parts, such as the apparent addition, 29:17-20, altering 26:12, which are not attributable to later transcribers. Cf. "Book of Ezechiel" in *Encyclopedia Biblica.*

[2] Cf. I Kings 2:31; III Kings 2:27; and I Paralip. 6:4 etc., 24:3; Esdr. 7:2; also Flav. Josephus Antiqu. 5:11:5.

[3] Jer 2:7-8.

Babylonian king exiled him with his princely master Joachin to the plains of the Euphrates.

When the order came to transport the Judean nobility, Ezechiel was still young, too young to be ordained according to the levitical rule which required the attainment of the thirtieth year for the exercise of the priestly ministry. He had been attracted by the eloquence and lofty apostolic independence of Jeremias, for whom he conceived, it appears, a cordial attachment. Indeed the Targum speaks of Jeremias as the "father of Ezechiel", which is doubtless to be taken in a spiritual sense. But Hebrew tribal allegiance and the Babylonian edict allowed no distinction of personal affiliation. The interval during the first years of exile in the settlement about the Chobar region gave the young levite opportunity to learn and to observe. Among the ten thousand captives (if we take the number literally) whom Nabuchodonosor had carried away from Jerusalem and its confines in order that he might more freely dispose of their property, there were not only members of the aristocracy, but soldiers of rank, artisans of exceptional skill, and scribes of royal descent. Many of them must have been young, and these needed instruction. Ezechiel had not only the genius of a teacher, he had also the knowledge acquired by and for the privileged class of his people. Tradition pictures him as an instructor of the people. On an ancient sarcophagus in the Roman catacombs he is represented as standing between a child and a bearded man. This has been interpreted as symbolic of his vocation of teacher, and also as indicative of the link which he presents between the Synagogue and the Christian Church. A miniature of the famous Codex of St. Gregory Nazianzen in the National Library of Paris pictures Ezechiel under the guidance of the Archangel Gabriel, and the inscription gives him the title "strategos". Now "strategos" means both "instructor" and "guide", much like the scholastic term "master". If the allusion includes also the Angel Gabriel it implies the announcement of the Messianic advent contained in the evangels, whose symbols of the winged man, lion, ox, and eagle, were to foretell the coming of the "Son of Man".

How well Ezechiel had studied the functions of the priestly and pastoral office, before his ordination, while still at Jeru-

salem, is quite evident from the familiarity with which he speaks in later years, while far away from the scenes of his youth, of the localities about and in the temple. The detailed description of the gates, courts, chambers, and of the appointments and accurate measurements of each part, in the eight final chapters of his writings, must have been given him in a vision. But it also suggests the memory of things he had seen and pondered long years before. He knows the size and forms of every section of the sanctuary and of the sacred vessels. He is informed of the duties of levite and priest. He remembers the rubrics, liturgical customs, form of the vestments, even the prayers used in the temple, as they were in his time of sojourn in the Holy City, utterly destroyed at the time when he was writing. Hence he could give minute instructions to the priests on their return how to reconstruct the sanctuary and its surroundings, and how to adorn nave, sacristy, and the dwellings of the sacerdotal ministers. "These are the ceremonies of the altar, in what day soever it shall be constructed, so that sacrifice may be offered upon it." [4] The days of sacrifice and the place, whether within the sanctuary or elsewhere, are indicated, together with the kind of sacrifice, the ordinances of purification, the prayers and oblations of expiation—all are disposed as it had been in the days of Aaronic and Solomonic temple worship, and as Ezechiel must have seen it at Jerusalem.

II.

With all this preparation, implying as it does a thorough knowledge of the Mosaic law and the requirements of the levitical ceremonial, the young emigrant receives the call of the prophetic office together with ordination to the priesthood and the pastoral mission. He tells us himself that he knew from the outset the hardships, prejudices, and opposition he would have to face; and he prepares himself for the encounter by retreat in solitude and silence. "And the Lord said to him: Son of man, I send thee to the children of Israel—to a rebellious people . . . children of a hard face and of an obstinate heart . . . but fear not; nor be thou afraid of their frowns. Receive in thy heart, and hear with thy ears, all the words

[4] Ezechiel 43: 18.

which I speak to thee. Go to them, the captive children of thy people, and speak to them."[5] The Lord repeatedly assures him that he need not fear, that He will sustain him and make his face stronger than theirs. Thus strengthened he arises and begins his work: "And the spirit lifted me up and I came to them in bitterness and indignation, for the hand of the Lord was with me, strengthening me. And I came to them, by the River Chobar and sat where they sat, in the midst of them; and I remained there seven days." The number seven is symbolic and indicates a period of many days, such as would suffice to mature the designs of God. Then comes the appointment to the pastoral office definitely: "Son of man, I have made thee a watchman."[6]

To understand the full sense of the pastoral appeal which the young missionary overseer is about to make we must recall the peculiar conditions of time, place and character of the people he had to deal with. In exile, under alien, mainly Chaldean control, the aristocratic emigrants had maintained among them a haughty though suppressed spirit of rebellion. The pride of race and former rank, which could find no outlet in opposition to the foreign conqueror, sought vent within the settlement and among the leaders of the different camps. Ezechiel, though of equal rank with most of the élite, labored under the disadvantage often allied to that spiritual aloofness which, whilst plainly indicating superiority, is never separated from humility and self-denial. Indeed the name by which he went, son of Buzi, suggests something akin to the "Minim" adopted as a title for himself, and preserved in his religious family, by St. Francis of Assisi, for it signifies "humble", "despised". Thus it is easy to understand that Ezechiel was from the outset of his mission unpopular. His youth, his name and vocation as a prophet among his own people were calculated to provoke criticism and opposition. He himself tells us of his first encounter with a group of men at the eastern gate of the house of prayer. Among them were the Hebrew princes Jezonias, son of Azur, and Pheltias, son of Banias, whom he at once recognizes as hostile to his mission.

[5] 3:2, 4, 10.
[6] Ibid., 14-17.

He tells them so, and they disappear under his withering rebuke. He next turns to the others of the party and implores them as his kinsmen and brothers, to hearken to the voice of God who promises mercy and blessing if they will but turn to Him.

Eventually he gains over the better element and makes associates of the elders who recognize the lofty aim and virtue of the newly ordained priest, accepting him as their superior and leader. He himself assures us of this when he says: "And the men of the ancients of Israel came to inquire of the Lord and they sat with me in my house. And the Lord said to me: Speak to the ancients of Israel and say to them: You have come to inquire of me? Verily I shall answer you." [7]

III.

Although Ezechiel excels as a prophetic and pastoral writer, his office as "watchman" over the spiritual interests of his brethren naturally called for the spoken word of the preacher. "I have made thee a watchman over the House of Israel . . . If thou do not open thy mouth to warn the transgressor, so that he leave his evil way, he shall die in his sin; but I will require his blood (life) at thy hand." [8] That he had an agreeable way of speaking is evident from God's own testimony when He warns the prophet that many of the people who are attracted to his preaching by the sweetness and power of his eloquence will nevertheless turn away without being converted. "Thou art to them like a musical air sung by a sweet and tuneful voice—they listen to thy words, but they do them not." [9]

Nor did he confine his preaching to the synagogues; he went abroad through the length and breadth of the Euphrates valley, wherever were found Hebrew exiles who might heed the shepherd's call. The style and general character of his eloquence we must gather from the written word.

Of Ezechiel's writing it has been said that it shows exceptional care as compared with the prophetic Scriptures generally. This does not necessarily mean that he attained to

[7] Chapt. 7, 24, 20.
[8] 33: 7-8.
[9] Ibid., 32.

the classic excellence of the previous ages when Hebrew was the literary medium throughout Palestine, as we find it in the Davidic and Solomonic records. The evidence that he revised or rewrote certain parts of his prophecies is itself proof that the medium of communication among the exiles in the Chobar prison camps had deteriorated through contact with the foreigner and his language. The plaint of the captives: "How shall we sing our songs in a stranger's land?"[10] and the complaints of Micheas at a somewhat earlier date, that the chants of the Hebrews were either silent or sad, are sufficient indication that the golden period in Israel's literature had passed.

There appear however certain characteristic features in the writings of Ezechiel which distinguish him as a classic of the later period in Hebrew letters. He teaches truth; but his didactics take the form of a direct appeal to intelligence without circumlocution. He uses words that convey thoughts which admit of no compromise or temporizing. This makes him eminently practical in his instructions and exhortations. At the same time he conforms to the Oriental form of expression by constantly using images, metaphors shot through with symbolic figures. He teaches in parables. Herein, more than in any other way, Ezechiel approaches the teaching of our Lord under somewhat similar circumstances.

What in the Gospels takes on the form of the parable, in which Christ habitually teaches the people, in Ezechiel is expressed by symbolism. There was a special reason for this. First of all, the Babylonian attitude of mind, from both the religious and the social point of view, was hostile to that of the exiles among them. Their polytheistic worship was an insult and a source of scandal to the Jew, who adored but one God, Jahweh, the Lord and protector from whom he hoped for deliverance. The lack of sympathy on the part of the pagan conquerors for the ceremonies and aspirations of the Hebrews as expressed in their devotions made the latter anxious to conceal their ceremonial of religious worship, lest it become a handle of derision and irreverent treatment for the Babylonian. Furthermore what the prophet an-

[10] Ps. 104:4.

nounced to his people was the promise of liberty from the present yoke through a mighty deliverer, the Messias.

Preaching or writing of this character might easily be construed into an attempt to foment rebellion, and thus increase the exiles' hardships. Hence Ezechiel in speaking to his folk does so in the form of symbols or parables of which his own people could readily glean the meaning, but which would remain a riddle to the stranger. "To you it is given to understand; but to the stranger only in parables, lest understanding they know." We have an analogous practice not only in the parables of the Gospel, but all through the ages of persecution in the early Church. For three centuries the cross of Christ was never seen in Christian imagery or heard as the watchword of faith such as it became later. The figure of the fish or the dolphin stood for the name of Christ; the loaf of bread symbolized the Blessed Eucharist; the lyre of Orpheus expressed the Christian doctrine contained in the Gospels, and so forth. The arcanum of the catacombs was but a continuation of the mystery and symbolism of the Hebrews which in subsequent ages became a cabalistic abuse.

Numerous are the figures which Ezechiel employs as symbols of the truths he wishes to convey. He sees in a vision, and describes to the people, the man beside the wheel, the same full of eyes within circles; again he describes the cherubim, between them figures of a hand filled with burning coals; there are visions of a sword, of a scale, of the ox, the lion, and the eagle; there are figures of weights and measures, and a book. The latter is especially noteworthy because the prophet is bidden to eat the same. It is a symbol of his own preparation for the task of preacher, teacher and pastor. But it characterizes in a special manner his gifts and peculiarities as a writer announcing the pastoral office.

Here is what the Lord says to him:

> Hearken to me in all that I say—Open thy mouth and eat what I give thee.
>
> And behold a hand was sent to me wherein was a book rolled up.
>
> And He spread it before me; and on it was written within and without—lamentations, and canticles and woe.

In the next chapter[11] the prophet is bidden to make the

[11] III.

contents of this volume enter into his inmost being; he is to eat every part of it after close study. This means of course that he is to master the sacred revelation, to ponder and digest it, so that it may become part of himself, dominate his speech and life, direct his thoughts and aims, and be a comfort to those who hear him as well as a joy of grace and peace to himself.

> Eat this volume—eat all that thou shalt find in it; then go and speak to the children of Israel.
>
> And I did eat it. And it was sweet as honey in my mouth.

These words have been applied by Christian writers to the study of the divine revelation, the Sacred Scriptures in the wider sense. They have a special meaning however as indicating that the prophet realized to the full the Messianic ideal set forth in the New Testament, or rather in the Gospels, as picturing for us the figure and actions of the Good Shepherd, the pastor of souls, Jesus, whose memory gives joy to the heart and the sound of whose Name is sweetness in the mouth of the Christian preacher.

Significant in this connexion is the vision given to Ezechiel of "the man, clothed in linen with the writer's inkhorn, to whom the Lord said: Go through the city; and mark 'T' on the forehead of the men that sigh and mourn on account of the abomination". Amid the general destruction wrought by the six men who simultaneously come "from the way of the upper gate, each with his weapon of death, sparing neither old nor young, maiden and children", those who are marked with the sign of 'T' shall be saved, beginning at the Lord's sanctuary.[12] If the scribe is not Christ Himself, as some commentators have suggested, it may well be that the reference is to the prophet as impersonating the Messianic angel who announces the power of the Cross with the coming of Christ. It is to be the sign that will save men marked with it from the general destruction coming from the north. "And the man with the inkhorn said: I have done as thou hast commanded."

[12] Chapt. 9.

IV.

It is then in great part as a writer that we find Ezechiel exercising his ministry among the scattered flock, the ten thousand exiles in the region of Chobar, to whom he is sent as spiritual watchman. In truth he is bidden for a time not to preach to them by word of mouth. There were evil-minded men who would prevent him from being heard, who would put bands upon him. Hence "thou shalt be dumb and not as a man that reproveth, because they are a hostile clan".[13] Accordingly he writes. The burden of his writing remains to us among the inspired records in two great pastoral letters. The first is minatory. The prophet warns, points out the causes of the present calamities that have befallen the people of God, and bids the leaders, princes and priests, to reflect on their own guilt in the matter. He invites them to return to the observances of the law of Jahweh. The second letter is constructive. It points the way to a perfect restoration, holding out the hope of Israel regaining its former independence, and indeed a greater glory in the advent of a Redeemer.

As he writes chiefly for the rulers and priests he begins by presenting his credentials. God is the direct source of his claim of authority. Like Moses, appealing to the leaders in Egypt, Ezechiel announces his vision and the Divine command. Jahweh had spoken:

> I have made thee a watchman to the house of Israel. Therefore thou shalt listen to the word from my mouth, and shalt tell it to them from me.
>
> If thou doest not speak to warn the evil-doer from his way he shall die in his iniquity; but I will require his blood at thy hand.
>
> Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine.
>
> I shall judge every man according to his ways.

He gives the reason why the Lord has thus called him to the pastoral office, and points out why and how he is to exercise his mission. It is because

> My sheep have wandered in every mountain and in every high place; my flocks have been scattered over the face of the land; and

[13] Chapt. 3.

there has not been found anyone to look after them; there has been none, I say, that has sought them.

As I live, sayeth the Lord God: My flocks have been made a spoil; and my sheep have become a prey to all the beasts of the field; because there was no shepherd.

For my shepherd did not seek after my flock, but the shepherds did but feed themselves, and they did not feed my flocks.

The picture which the priestly watchman draws of the pastors of his day is sad, and the woe that he threatens as the result of their neglect to themselves is appalling indeed. He points out their comfortable living, their avarice, their high-handed ways with the people under them, and their failure to preach, to comfort the afflicted and to raise the fallen from their degradation. With these wrongs he charges them directly and fearlessly as he had been bidden to do.

Was it not enough for you to feed upon good pastures? Why must you also tread under foot that which remains of the pastures? You were allowed to drink of the clearest waters; but you troubled the rest with your feet.

And my sheep were fed with that which you had trodden down; and they were made to drink what your feet had defiled.

With a noble indignation at the sight and memory of these things Ezechiel cries out against the shepherds that feed themselves while neglecting the flocks:

Woe to the shepherds of Israel that feed themselves. You ate the milk and you clothed yourselves with the wool; and you killed that which was fat; but my flock you would not feed.

The weak you have not strengthened; and that which was sick you have not healed. That which was broken you have not bound up; and that which was driven away you did not bring back; neither have you sought that which was lost.

But you ruled over them with rigor and with a high hand.

There is a mingled note of severity and hopeful pity in the announcement of the Lord's coming in the guise of the Good Shepherd to judge the thoughtless pastors and to bring comfort to the neglected flocks. The prophet reproves the watchman who sees the sword coming and fails to sound the trumpet. He blames alike the timid who fail to correct, and those who

preach words which they contradict by their daily actions. Likewise he characterizes many of them as hirelings without a vocation as proven by their conduct:

> Woe to the foolish prophets that follow their own spirit. You have not gone up to face the enemy, nor have you set up a wall for the house of Israel to stand in battle on the day of the Lord.
>
> They say: the Lord says; whereas the Lord has not sent them. You have told lies, have deceived my people by saying "peace" while there is no peace. They have built up a wall—with dirt. It shall fall, for I will cause a storm to throw it down.

V.

Next follows a simple but beautiful picture. The prophet by way of contrast describes the faithful pastor. After warning the destroyers of the flock that the deliverer is at hand, saying: "Behold, I will come, and will cause them to cease from feeding my flock; neither shall they feed themselves; for I shall deliver my flock from their mouth, and it shall be no more meat for them," he goes on:

> I will seek my sheep, and I will visit them. As the shepherd comes to his flock in the day when he shall stay in the midst of them that were scattered, so will I visit my sheep and deliver them out of the places where they were driven in the cloudy and dark sky.
>
> And I will bring them out of the midst of nations and countries; and will return them to their own land. I will feed them in the mountains of Israel by the rivers and the habitations of the land.
>
> I will feed them in the most fruitful pastures, where they may rest on the green grass.
>
> I will seek that which was lost; and that which was driven away I shall bring back; and that which was broken I will mend and strengthen; and that which was strong I will preserve.

In pointing out the methods of reconstruction and the ordering of Israel's future welfare the Prophet lays special stress on the personal virtues of the pastors. These are indicated in certain prescriptions of purification before offering sacrifice in the newly built temple and sanctuary. Two other warnings he adds which concern the individual life of the priest. One is the requirement to shun avarice, wealth, or indeed any secular negotiations. Priests are not to possess property: "They shall have no inheritance; neither shall you give them

any possession . . . for I am their possession." Moses[14] had laid down the law forbidding priests to accept personal inheritance. Following this indication St. Peter in his first pastoral letter[15] reminded his followers that Christ has regenerated us unto an incorruptible inheritance, whereby we were to become partakers of His Kingdom. To-day the cleric publicly avows the same disinterestedness when he takes his first step into the sanctuary, saying: "The Lord is my inheritance".

The other warning of Ezechiel's pastoral is directed against that class of women who hinder the pastoral efficiency by their flatteries and indulgent manners.

> Set thy heart against the daughters of thy people—those who sew (make embroidered) cushions under every elbow, and make pillows for the heads—to ensnare souls.

The moral degradation which the prophet likens to a tottering wall plastered over and whitewashed to hide its cracks was, it appears, fostered by a certain class of women who posed as prophetesses. Religious teachers among the Hebrew women were recognized under the names of prophetesses from time immemorial. As in the inspired prophets, chosen as religious leaders among the Israelites, the gift of prophecy was sometimes given to women like Miriam, the sister of Moses,[16] or Deborah,[17] or Holda,[18] or Noadja,[19] or the wife of Isaias.[20] Similar instances for the New Testament history are mentioned in St. Luke,[21] the Acts,[22] and in different places by St. Paul. The Hebrew words for prophesying indicate various degrees of the function belonging to the religious teacher, the catechist or interpreter, and the inspired messenger of future events. Like the pastors whom Ezechiel denounces, there were women

[14] Deut. 18:2.
[15] I Ep. 1:4.
[16] Exod. 15:20.
[17] Jud. 4.
[18] IV Kings 22:14.
[19] Nehem. 6:14.
[20] Is. 8:3.
[21] 2:36.
[22] 13:1; 15:32.

who, whilst making a show of religious profession, gave themselves to the flattering vanities that tempt men and weaken their spiritual efforts by a species of self-indulgence, here suggested by the soft cushions and veils against which the prophet protests. These women are spoken of as sentimental, led by their hearts. They devise comforts for men to tempt them (to catch souls), and are said to barter their own souls for the pleasure of doing so. Their deceptions kill souls which should not die. Against these women the prophet announces both warning and woe.[23]

Such is the burden of the pastoral message which Ezechiel addressed, under divine impulse, to the priests and nobles over whom he was deputed watchman. There are parts which involve mysteries that were meant to be solved in a future age; for the entire prophecy has a Messianic purpose in that it appeals to those who relied upon the salvation of Israel. Just as our Lord speaks mysteries to His disciples while He instructs them in the actual duties of the apostolic life, so Ezechiel, filled with the spirit of the evangelists whose image he saw before him, announces things too deep for the untrained mind. His immediate object is to correct the moral evils of his own generation. Some of the later Hebrew preachers, like Ben Sirach,[24] have sought to interpret the mysteries of Ezechiel's prophecy. Others among the great rabbis appear to be scandalized by the frank denunciation of one of their own caste, and have sought to suppress parts of the book. We know on the authority of St. Jerome, in his Preface to Ezechiel, that the Hebrews were not allowed to read certain portions of these pastoral letters before attaining their thirtieth year of age. Other Jewish scholars like Hannaniah Ben Hezekiah have declared these parts apocryphal.

FRA ARMINIO.

[23] The English version is very imperfect; hence I have given what is the truer sense of the Hebrew text according to accredited interpreters.

[24] Ecclesiasticus 49: 10.

THE OBJECT OF A SERMON.

CICERO spoke—and his auditors said, "What a splendid oration!" Demosthenes spoke — and the crowd exclaimed, "Let us go and fight Philip!"

Commenting on the comparison, Green [1] remarks:

> Without inquiring into the precise amount of truth contained in this comparison, we may take it as illustrating the matter under discussion. What the preacher should aim at is to send his hearers away full of admiration of the truth he has set forth and with a determination to carry it out in practice. It is not to be desired that they should leave the church simply remarking upon the eloquence and ability of the preacher.

We might naturally suppose that the illustrative comparison just quoted is the immediate parent of another [2] having a similar aim:

> It has been said that there are two classes of eloquent sermons; one sends people away from the church saying, "What a fine preacher", the other sends people to their homes saying, "What a terrible sinner I am".

The immediate parent of this second comparison, however, seems to be the searching declaration [3] of St. Francis de Sales:

> Do you care to know how I estimate the excellence of a preacher? If the congregation go away smiting their breasts, and saying, "I will do so and so", I think well of the sermon, not when they are all crying out, "What a beautiful sermon! what an eloquent man!" Eloquence and touching words are human gifts, but when sinners are converted and turn from their wicked ways, we may be sure that God is speaking through His servant's lips, and that preacher has the gift of counsel and the knowledge of the Saints. The true aim of preaching is that sin be abolished, and righteousness abound on the earth. God sends preachers, as Jesus Christ sent His Apostles, that they may bring forth fruit, and their fruit should remain.

St. Francis reminds preachers that God sends them. The preacher is an ambassador of Christ, God as it were speaking

[1] Green, *How to Preach*, p. 48.

[2] E. V. Hall, *Reading, Preaching and Choir Training*, p. 30.

[3] Camus, *The Spirit of St. Francis de Sales* (Eng. tr., Dutton), p. 334.

through him. Obviously, he is a sorry kind of ambassador who diverts attention from his message to himself.

Thus far we are made clearly to understand that there is a negative side to the question of a sermon's object. Its aim or purpose must not be the glory of the preacher, the flattering verdicts of the congregation, the reputation for eloquence. Who will not admit this? But a false humility may wrongly conclude thence that an ambassador may be permitted simply to deliver his message, how baldly soever. On the contrary, he should do his best to make his auditory glad to hear him. He is indeed a poor sort of ambassador who delivers his message so haltingly, so uninterestingly, so cloudily, so perfunctorily, that those to whom he is sent would gladly avoid him or, compelled to listen, will easily let their imaginations draw them away to day-dreams about their own social, or domestic, or political concerns. It is well understood that a very important part of an ambassador's business is to court popularity; but it is equally well understood that his purpose in doing this is none other than to advance the interests of the country which he represents. We may well rejoice to know that our congregations are pleased with our sermons, if meanwhile we are conscious of the singleness of our purpose to preach, not ourselves, but only Christ crucified. St. Paul became all things to all men *that he might gain all to Christ.*

What might be called the "general object" of sermonizing has just been stated, namely to gain all to Christ. Any lower aim is ruled out even by non-Catholic writers on homiletics. Hoppin [4] says:

> By reason of mistakes made upon the fundamental topic of the object of preaching, and of the related subject, the true sphere of the preacher, and the great evils that result from these errors, it becomes necessary for the young preacher to have some well-defined understanding of this whole matter. It is vital. . . . The end of preaching is to secure men's salvation; and there can be no truer and more comprehensive answer to the question "What is the object of preaching?" because salvation includes everything that is good in character and life. The object of Christ the Saviour is the object

[4] Hoppin, *Homiletics* (rev. ed.), p. 243.

of his preachers. But such a phrase, "to save souls", is easily spoken, and may become stereotyped and meaningless.

He goes on to say that the true object includes instruction, persuasion, edification. Hoyt[5] says:

> The aim of the sermon is the salvation of men. . . . While we are to consider the richness of truth, the variety of natures and needs of men, and consequently the varied method the sermon may pursue, we are to be single-minded in preaching. Keep the *spiritual aim supreme,* and present the Gospel so that men shall be convinced of sin and led to repentance and faith. . . . We must never forget that "we stand in Christ's stead, persuading men to be reconciled to God".

Thus, too, Kidder:[6]

> There must be in every case a higher aim than mere success as estimated by man. There is danger of setting up standards of external progress with which to be satisfied, rather than aiming supremely and constantly at the salvation of souls and the glory of God, whether encouraged by apparent success or not. We should be jealous of the applause of men, and should labor to secure the honor that comes down from God. We should trample in the dust the ambition of preaching sermons to be admired, and exalt our aims to the more worthy aspiration of winning souls to Christ as often as we open our lips in his name.

Etter,[7] picturing somewhat *in extenso* the just results of proper preaching, continues:

> How different in effect is such a sermon from one that awakens only applause or admiration for the preacher and his eloquence. The true preacher hides himself behind the cross, and asks men not to look at him, but at Christ. In his sermon is a higher aim than mere success—than ambition to produce great sermons that will be admired and praised by men.

With a similar idealism, but with a somewhat greater concreteness, does Bishop Dupanloup[8] argue that Fénelon, whose

[5] Hoyt, *The Work of Preaching,* p. 40.
[6] Kidder, *A Treatise on Homiletics,* p. 414.
[7] Etter, *The Preacher and the Sermon,* p. 131.
[8] Dupanloup, *The Ministry of Preaching* (Tr. Eales), pp. 148-152.

homiletic genius and practicality he vastly admired, did not pretend to place any ban upon eloquence in the pulpit:

> It is very clear, then, that Fénelon did not reject eloquence; but, at the same time, it is easily to be understood that, after having yielded so much to eloquence, he was certainly able to show a severity inflexible, and perhaps bold, to those who ascend the Christian pulpit only to *excite curiosity and admiration* by dazzling displays of profane eloquence, and by pleasing frivolous hearers to obtain from them blamable applauses. Fénelon had observed in his time what we should be too happy not to see in ours, namely, that there are nations and epochs in which "a depraved taste, and a blind passion for saying something that is new", are infallible means of success. "These are they", he adds, "who are always applauded by women and by the generality of people who allow themselves to be easily dazzled. That is, nevertheless, nothing but a capricious fashion which needs to be upheld even by such a cabal as this . . . and ought ministers of the Gospel to be less seriously concerned for the eternal salvation of their flocks than heathen orators were for the interests of their country?"
>
> Then Fénelon gravely demands, "Ought that mercenary eloquence to be endured? No", he replies, "the commonest occupations have some real object". . . . "A shoemaker at least makes shoes, and could not support his family without the money thus earned by seriously supplying a real necessity of the public." Let us not descend to a lower depth than he.

Assuredly, if the preacher deeply realizes that the general object of his sermons must primarily be the salvation of souls, he will be fired with a zeal that will take all kinds of trouble to achieve so extremely important a purpose—a zeal that will not brook hasty preparation with its consequent hazy exposition; a zeal that will mean a generously long meditation of his theme, careful arrangement of his matter, pleasing and apposite selection of illustrative material, a just employment of all the rhetorical devices intended to secure clearness, force, harmony; a zeal that will lead him to practise until he obtain distinct enunciation, a true kind of pulpit elocution, warmth of manner, the accent of conviction. If the people love—as they invariably do love—to hear such a speaker, he will humbly rejoice in the fact, recognizing that it will make easier his great aim to lead souls to God.

So much for the general object of preaching. Each sermon, however, should in addition have a particular object. The famous lawyer and still more famous Liberator, O'Connell, once shrewdly observed that "a fine speech is a fine thing, but the verdict is *the* thing." That is a good address to a jury, which gets the verdict sought for; and that address is a failure, howbeit filled with excellent rhetoric and brilliant eloquence, which fails to get the verdict. English quotes [9] an apt illustration:

> The expert hunter of game teaches an indispensable homiletic lesson. "A Briton and a Boer went out shooting deer for food. The Briton took a case of cartridges with him, the Boer took one. 'Why', asked the Briton, 'do you take only one cartridge?' 'Because', was the reply, 'I want only one deer'." The true preacher always remembers the target as well as the shot.

The same author quotes [10] the consentient views of two preachers:

> Jefferson: "No question should be oftener on the preacher's lips than 'To what purpose is this?' That is the question with which he should begin every sermon. On the first page he should write in clean, terse Saxon the precise work which this particular sermon is intended to do; and on the last page he should write his honest answer to the question: 'Is this sermon so constructed as to be likely to accomplish the result for which it has been written.'"
>
> Abbott: "I soon learned what I regard as the first essential of an effective sermon. It must be addressed *to* a congregation, not an essay *about* a theme. . . . What do I want to say to this people at this time, and why do I want to say it? The first requisite of a good sermon, therefore, is a clearly defined object, and this object, in the preacher's mind, should determine his choice of a subject. When this simple but fundamental truth first dawned upon me I was humiliated to find how many sermons I was preaching without a well-defined object. And to cure this defect I began to write down in my sermon notebook before the theme or the text the object which led me to select them both."

The wisdom which Abbott newly found is not, however, a new wisdom. St. Francis de Sales [11] was not merely a cheerful preacher of piety but as well a capable critic of preachers:

[9] English, *For Pulpit and Platform*, p. 108.

[10] Ibid., p. 141.

[11] Camus, *op. cit.*, p. 332.

Francis used to say that it was not enough for a preacher to have a general intention of teaching God's ways; he ought to aim at some particular point in each sermon—as, for instance, explaining some doctrine or mystery, conquering a special vice, or inculcating a special virtue. "You can hardly believe", he used to say, "how important this is, or how many well-thought-out, ably-written sermons fail to be useful for want of following this rule. It will make your sermons profitable to the hearers, but otherwise they may be very much admired, and yet bring forth no results."

Davies [12] notes that even in written discourses, where there is less excuse for vagueness than in extemporaneous oratory, Archbishop Whately's humorously couched but withal severe criticism is too often justified:

> Many a wandering discourse one hears in which the preacher aims at nothing, and hits it, for some speakers resemble an exploring party in a newly-discovered island—they start in any direction, without aim or object.

Meyenberg [13] tells us that the preacher should determine his aim clearly and "throughout the whole work and its delivery remain conscious of the idea of his aim", and continues:

> The omission or mere superficial handling of the determination of the aim robs the sermon of the life which alone produces an effect. If, in view of the fulness of the truths, the ideas and applications, which most of the themes contain, the preacher does not determine a special object in preaching, then the result will be, not a sermon, but mere empty talk and the priest will exhaust himself in a very short time. As little as an advocate in court may lose sight of his aim for a single moment in his address, so little may the preacher, in the elaboration and delivery of his sermon, forget the objective thought thereof.
>
> The whole sermon is, in view of its special purpose, simply the means to the end. In a great measure the value of every sermon which is to be studied or read, must be judged by its special aim, contained in the wider or closer relation of all its thoughts and feelings. The determination of the aim is, therefore, a principal part of the entire homiletic activity. Every sermon is a battle and a victory. Therefore in every sermon the question should be care-

[12] Davies, *Papers on Preaching* (3rd ed.), p. 234.

[13] Meyenberg, *Homiletic and Catechetic Studies* (Eng. tr.), p. 66.

fully weighed, through serious study, through prayer, and with a due regard to the people: What practical results do I wish to attain in the people, with the grace of God, through this sermon?

Perhaps the point has been illustrated too largely? Yet it is apparently so often overlooked in the composition and delivery of sermons that a little over-insistence may be pardoned. Certainly, Cardinal Newman spends not a little time [14] upon its inculcation and illustration. In his view, the preacher must have as definite an object, and aim at it as exclusively, as the marksman who essays the bull's-eye of a target. And he declares that "so much is contained for his direction in this simple maxim, that duly to enter into it and use it is half the battle; and if he mastered nothing else, still if he really mastered as much as this, he would know all that is imperative for the due discharge of his office." He argues the matter with great energy and forcefulness and pathetic appeal, showing that men who have one object definitely and exclusively before them, simply, spontaneously and visibly direct all their efforts, their skill, their resources, to its attainment. He lays down the precept that "preachers should neglect everything whatever besides devotion to their one object, and earnestness in pursuing it, till they in some good measure attain to these requisites. Talent, logic, learning, words, manner, voice, action, all are required for the perfection of a preacher; but 'one thing is necessary',—an intense perception and appreciation of the end for which he preaches, and that is, to be the minister of some definite spiritual good to those who hear him."

St. Augustine [15] tells us what purpose he had in one of his sermons and how he achieved it:

Once while I was endeavoring to persuade the people of Caesarea in Mauretania to abolish a custom of combat between fellow-townsmen, in which relations, brothers, fathers, and children, divided into two parties, were in the habit of combating in public during many continuous days at a certain time of the year, and each one strove to kill him whom he attacked: I made use of the most powerful reasonings that I could devise in order to root out of the hearts and

[14] Newman, Lecture on University Preaching.

[15] Dupanloup, *op. cit.*, p. xxxiv.

lives of that people a custom so cruel and so deeply seated. Nevertheless, I did not believe that I had made any impression, as long as I heard from them nothing but praises and acclamations; but when I saw them weeping, then I began to hope. Their acclamations showed that I had instructed them, and that my discourse gave them pleasure; but their tears showed that they were changed. When I saw tears rolling over their cheeks, I believed that this horrible custom, which they had received from their ancestors, and which had tyrannized over them for so long, would be abolished. . . . That is already eight years ago or more, and the people, by the grace of Jesus Christ, have never again attempted anything of the kind.

Similarly, St. Bernardine of Siena had a clearly defined object when, a millennium afterward, he heard, on leaving Rome, news of civil strife in Siena, and declared that this alone had induced him to return there. He preached three consecutive sermons and other later discourses, all of them filled with a burning zeal, on the subject. He desisted not until he had gained his object. St. Augustine's picture of the horrors of civil strife in Caesarea hardly matches that depicted by St. Bernardine: [16]

How much evil has been wrought by the two factions of Guelfs and Ghibellines! How many women have been butchered in their own homes, within their native towns! How many others have been disemboweled, and how many children massacred for the sake of being avenged on their father! How many infants have been extracted from their mother's womb, trampled upon and taken and hurled against a wall so as to crack their skulls! How much of the enemy's flesh has been sold by the butcher, just like ordinary meat, the heart being torn out and eaten raw! . . . Have I not heard of females so infuriated against the opposite party that they went so far as to put a lance into the hand of their tiny child in order that he might thus execute vengeance?

Both of these saints and preachers had very definite aims in their sermons. The occasions called for definite measures, not general preachments on the duty of charity, the love of our fellow-men, the forgiveness of injuries, the burying of ancient resentments. *Hic et nunc* was something to be done, and done definitely and effectually.

[16] Thureau-Dangin, *Saint Bernardine of Siena* (tr. Baroness v. Hugel), p. 191.

But the ordinary Sunday sermon? No civil strife impends, no energetic measures are to be taken, nothing calls for urgent action. What special and particular object is to be gained, except an inculcation of the lesson drawn from the text and expounded in the sermon? True enough—but let that lesson be clearly apprehended by the preacher, its limits of application to his people be definite, its truth demonstrated, its necessity urged, its desirability and good effects winningly presented. In brief, let the preacher take to heart the burning words just quoted from Cardinal Newman, and put all his strength in trying to bring home to his people just that one lesson. If he truly conceives the meaning of "the definite object", he will let that object steer the whole thought of the sermon, as a rudder directs the course of a boat. He will not be diverted into side issues, however interesting in themselves; he will not admit illustrative matter, however novel and attractive, if it does not really make clearer the matter in hand; and he will use every resource of rhetoric, of psychology, of moving eloquence, to have his hearers put the lesson into practice.

In his admirable chapter on "Definite Object of Sermon", Father Feeney [17] says:

> In a doctrinal sermon, the definite object is the spiritual impression of some revealed truth. A child listening to an explanation of the Seventh Commandment with its hand in another child's pocket stealing whatever it finds there, has no spiritual impression made on it by the speaker's words. Its conscience is not touched. It does not make the knowledge it receives personal, regulative, corrective. So, too, doctrinal knowledge must not be merely intellectual and impersonal. It must touch the heart and conscience . . . it must be even for a hardened sinner a bright vision of a higher life which he contrasts in sadness with the groveling life he is leading. . . .
>
> The definite object of a moral sermon will usually be some particular practical resolution regarding Christian duty. . . . A resolution is practical when it is adapted to the person on whom it is urged. It should not require extraordinary graces for its fulfilment; and it should not seek to raise one to a perfection foreign to one's state.

[17] Feeney, *Manual of Sacred Rhetoric*, pp. 82-85.

. . . It should also be particular; that is, it should not extend to all the offices of a virtue or to all the branches of a vice, but confine itself to one, so that it may be kept by the uniform repetition or omission of the same act.

As a rule, the definite object is a conclusion drawn, not by the people, but by the preacher for them.

An illustration may show the propriety of selecting a definite object. Preaching on the parable of the mustard-seed in the Gospel of the 6th Sunday after Pentecost, the priest may take one of several possible objects. First, he may simply desire, because of certain conditions among his people, to hearten them by showing the wondrous fulfilment of the prophecy contained in the parable, and whilst thus strengthening their faith and sense of loyalty, enable them to withstand the persecutions which, in one form or another, bear hard on them even in the land of the free and home of the brave; in a kindly human way, he may wish to make them feel that they are, after all is said and done, "on the winning side". Secondly, he may simply wish to enlighten their ignorance as to the immense efforts being made, in this very day in which they live, to sow the Gospel seed in the waste places of "the kingdom of heaven". They ought to know something of this edifying and romantic story, and they ought to lead their children to recognize its actuality, its heroism, its romantic interest. Thirdly, he may wish to get a generous collection for the foreign missions.

Now, these objects are by no means identical, although they are closely interconnected. The sermon may, indeed, seek to attain all three objects. But it can scarcely do justice to more than one of them within the limits of twenty to twenty-five minutes ordinarily allotted to the sermon, and it will further labor under the disadvantage of appearing to be diffuse [18] and

[18] Neale, *Mediæval Preachers*, p. xliv, contrasts mediæval with modern sermons and instances the Venerable Bede: "One cannot doubt that Bede was, what we know him from contemporary accounts to have been, a most effective preacher; and not the less so because he always contented himself with making one impression in one sermon." And (p. xlv) he quotes Vieyra, the Portuguese Jesuit (d. 1697) who was "called by his fellow-countrymen 'the Last of Mediæval Preachers'": "A sermon ought to have one theme only, and to be of one material only. This is why Christ said that the sower in the parable sowed his *seed*—his *seed*, not his *seeds*. If the laborer were first to sow wheat, and over that rye, and over that millet, and over that barley, what would spring up? A strangled forest, a green confusion."

perfunctory. If a generous collection *hic et nunc* is desired, a rehearsal of the glories of missionary efforts in past ages may have to give place to a reasoned declaration that Catholics have an urgent, present-day duty to fulfil; that the missionary, feeling this truth more keenly than others of his acquaintance, leaves father, mother, brothers, sisters, friends, relatives, the comforts of civilized life, the delights of converse, and the like, in order to preach the Gospel to uncouth savages, to suspicious and mayhap hostile heathen, and live amidst their squalor deprived of the moral comfort and support of comrades, of home-customs, of the mother tongue, and so on; that when the missionary spontaneously endures all this breaking of old ties, all these heartbreaking conditions of strangeness and terrible solitariness, it is pitiful that his sublime efforts should be hampered by the mere lack of financial aid—that a task, awful in itself, should become doubly so because the good folk at home fail to realize how much help they could give him at so little cost to themselves. The romantic side—or what may appear to readers of missionary literature to be such—of life in foreign lands will not appear at all in such a sermon. Rather will the forbidding elements and conditions of such a life be strongly emphasized—the personal toil and sweat of the missionary who builds a shack for his catechumens and converts to worship in; the long foot-journeys he must take, for lack of animal or mechanical conveyance; the watchings and fastings, the careful economies of food and even medicine he must practise. And these conditions could be vastly changed, if only the folk at home, upon whose dear faces he may perchance not hope to look again, but whose memory is fresh with him at every holy Mass, could but see him as he is in his daily life. The duty of giving generously will then be urged, sentiment should be appealed to, goodwill aroused, emotions deeply stirred.

On the other hand, if the object of the sermon be not a collection but the general stimulation of Christian zeal for missionary work, the preacher will rather emphasize the glory of apostolic labors in winning souls to Christ, the opportunities offered to every one at home to participate in this divine work by prayer, by financial aid, by membership in the Society of the Propagation of the Faith or in the Students' Crusade, by

subscribing to missionary periodicals and purchasing missionary literature in volume form. To make these suggestions practical, he will be very definite in pointing out how all these various things are to be accomplished, will name the periodicals and volumes, will point out their highly interesting and informing features, will undertake to facilitate the joining of missionary societies or will give specific names and addresses —will, in a word, exhibit a personal zeal and warmth that will again justify the saying, Example is more powerful than precept.

Finally, if his object be to hearten his people and increase their sense of loyalty to the Church amidst conditions of subtle persecution, he will prefer to omit a reference—at least any extended reference—either to the need of supporting missionary enterprise or to the difficulties faced by the modern missionary.

A clearly defined object in the sermonizing will greatly assist the preacher in formulating his thought, in giving it point and efficacy, in relieving it of purple patches and digressions of every kind, in giving it coherence and cogency, in saving effort and time, in selecting appropriate illustration, in preparing the way for direct application of lesson or moral to the lives and activities of his hearers. He will not merely beat the air. He will not preach simply because his turn has come for filling the pulpit for twenty minutes; or because he loves to hear his own voice in swelling periods and pietistic perorations; or for any other than a sanely devout motive—for in truth the earnestness of conviction which arises from close study of any Catholic truth will flow into his own soul and thence into his own speech, so that what may have been begun as a necessary task will ere long be transformed into an unforeseen pleasure. The tasteless bread has at length become sweet by thorough mastication.

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THE PARISH THEATRE.

I.

IN an earlier treatment of parish dramatic activity I have said that the Parish Theatre is clamoring for recognition. It may be of interest here to indicate the reasons for this reawakening.

This quickened interest in parish theatricals may be attributed to many causes. Doubtless the Drama League movement which has been under way for several years, has been an important factor. The Little Theatre movement, and the more recent development of the Community Drama idea, are other factors. The decline of the stock company, and the elimination of road companies, due no doubt to increased transportation rates, production costs, and the "star" system, have also had a marked effect.

The widespread and remarkable interest taken in university courses on modern drama, and the growth of municipal theatres, offer additional evidence for better days in the American theatre.[1] Then too, "The drama clubs in many of the settlements and churches, and the large community undertakings of pageant or festival nature which are directed by permanent organizations, are some of the more common manifestations of the new spirit."[2]

The important reason, however, is this: "Personification and imitation are two of the fundamental instincts of the human race, and from their union may be traced the development of the drama to-day."[3] The art of mimicry is inherent in all of us. It is one of the most natural and effective methods of expression known to man, and wherever our parishes are touched by the magic wand of the theatre artist, there you will find a group of enthusiastic and talented amateurs, joyously believing that "the play's the thing".

In securing data necessary for a proper interpretation of the parish dramatic movement many difficulties presented themselves and in some instances these obstacles were insurmountable. The chief difficulty encountered may be character-

[1] Phelps, William Lyon, *The Twentieth Century Theatre*, p. 74.
[2] Meredith, W. V., *Pageantry and Dramatics in Religious Education*, p. 25.
[3] Hilliard-McCormick-Oglebay, *Amateur and Educational Dramatics*, p. 11.

ized as the traditional conservatism of the Catholic people. Regardless of the merits and the success of parish dramatic organizations, our people as a general rule do not usually associate the work with a larger community or nation-wide movement. For this reason any attempt to penetrate some parish confines is looked upon with disfavor.

Other difficulties may be mentioned. Parish dramatic clubs do not usually keep records of their work. Some parishes have no formal dramatic club, but leave this phase of parish life to be sponsored by other parish organizations. Where these conditions exist, little or no information is available. The limitations of correspondence present another problem that is difficult to overcome. First of all, there is the general antipathy to questionnaires. Furthermore, the questionnaire often fails to reach the persons interested, especially where the clergy do not take an active interest in the dramatic work done in the parish. Again, appeals for information often go unheeded, due to the fact that many pastors and club directors are engaged in other work which they deem more important. In some cases the pastors are too modest in airing the accomplishments of the local thespians. As an instance of this, one pastor assured the writer that he had very little dramatic activity in his parish, and to write about it "would neither point a moral nor adorn a tale". As a matter of fact, his parishioners produce two Biblical plays each year which are artistically and financially successful, and only recently these same parishioners produced the first outdoor pageant ever staged in that community.

Despite these apparent handicaps in securing information, even in parishes where dramatic groups are doing excellent work, sufficient data have been secured to attest the real stability and the importance of the parish theatre as an institution. It was in the hope of arousing a better appreciation of this important phase of parish life that this article was undertaken, and it is in the same hope that the results are here submitted.

II.

A careful consideration of available data reveals many items of interest and importance. Here we shall consider only those

phases of parish dramatic activity which seem to be the most striking features in the parish theatre as it exists to-day.

With the facts before us we have sufficient assurance that the parish theatre is fostered and developed as a very distinct phase of the congregational life both by the clergy and the laity. That the attitude of the priests is very favorable, is evidenced by the fact that sixty per cent of the one hundred and fifteen parishes reporting dramatic groups are under the personal direction and supervision of pastors or assistant pastors. It is hardly probable that so many priests would devote so much time and energy to dramatics, were they not thoroughly convinced that the dramatic club is an important part of the parish program.

Even in those parishes reporting "no dramatic activity", it is interesting to note that only in one case did a pastor consider a dramatic club unnecessary, saying that, in his experience, "too many parish activities were detrimental to the best interests of the parish". Of this same group twenty pastors manifested an interest in dramatic work; some cited numerous advantages to be derived from it, while others regretted their inability to develop the work.

The following excerpts from letters of pastors who report "no dramatic club", reflect their attitude toward parish dramatics:

Since my coming to this parish I have produced but two plays. I find that my church revenues are sufficiently large to run the parish and to take care of a large debt. My people are well trained to support the church without having other sources of revenue besides collections. I would delight in producing, but I am too busy.

I have no dramatic club at present, but I expect to revive this activity very soon. A good club is a decided asset to any parish.

As a substitute for the parish club, we have a Dramatic Association in the college within the parish.

I am sorry to answer no. Before the war I had one of the best clubs in the city. War took my young people away, and to-day things are at a standstill, although I have a well-equipped hall.

I have no club. I have just completed a magnificent hall, equipped with a large stage and some scenery. I am interested and would like to know your plan.

I have only a latent interest in the subject, as dramatics are out of the question here. We have not even the smallest school hall.

The attitude of our Catholic people is best indicated by the support they give to the clubs when a play is presented. An analysis of the attendance figures submitted shows that the average attendance at a performance is approximately three hundred. Many groups, because of the limited seating capacity of parish halls and auditoriums, are obliged to repeat the performance two or three times. Again, other groups solve this problem by renting a large public theatre.

In almost every instance the writer has been assured that the problem of securing an audience is comparatively easy, and it is customary for parish clubs to play to capacity-houses. This is true even where the clubs secure the use of the large general theatres. During the Passion Week of 1923, for example, the St. Patrick Players of Washington, D. C., produced Palmieri's "Slopes of Calvary", at one of the largest playhouses. A total of eight performances were given, and the results obtained were excellent. A group of Polish players in Chicago experienced an equal success. This policy of producing Passion plays during Lent is becoming very popular with Catholic dramatic leaders in many American cities. In Milwaukee, Hoboken, and Baltimore, thousands of drama-lovers have witnessed elaborate productions of different religious plays which have merited the generous praise of the critics. While in no way approaching the high standards set by the passion players of Oberammergau, nevertheless, these productions have received the support of Catholics and non-Catholics alike, and what is of equal importance, they have influenced in a marked degree the artistic life of the American people. It may be contended that the splendid attendance record of parish theatres is to be attributed to the willingness of our people to attend any performance, regardless of its merits, as long as the proceeds will be used to meet parish needs. Whatever may be the motives that prompted the people to support entertainments in the past, leaders in this work to-day have assured the writer that the average parish audience refuses to patronize any entertainment that does not measure up to approved standards.

This is true of the amateur stage in general, for of late "we have come to believe that there is a whole lot more to be got out of amateur performances, which are organized, played, and judged in a rather different and more exacting spirit. As a growing element in our theatre-going population is demanding a better class of plays, something of the same element is asking for improvement in taste and execution in amateur productions".[4] Some idea of the popularity of this dramatic work may be gained when we consider the fact that during a period of two years one successful parish organization has played to over forty-five thousand people. The performances were, for the most part, staged in the parish auditorium, which has a seating capacity of approximately seven hundred. One production alone met with such popular favor that it was presented to the public for eighteen consecutive evenings, and this in a city where amusement seekers were afforded a great variety of entertainment.

In *securing members* and financing the parish club, the average club director experiences little or no difficulty. Members are usually recruited from the parishioners, from schools within the parish, or from other parish organizations. In a few instances, members are drawn from other parishes. In some cities where parish lines are not so clearly drawn, attempts have been made to organize a Catholic Neighborhood Theatre. Where this policy is in vogue, much tact and diplomacy is required of the director. This is due principally to the fact that the traditional custom of each parish maintaining its own organization seems to be the most acceptable, and any departure from this policy opens the way for frictions and personal antagonism within the congregation.

Financing parish dramatic work is comparatively easy, and yet it is an important consideration in parish life. Parishes usually maintain their dramatic clubs by allowing them a share of the proceeds of all performances. As a rule, every well-directed club can boast of a substantial fund in its treasury, and this is essential if the necessary equipment and the production expenses are to be provided. Some groups carry on their work by means of monthly or yearly dues and by con-

[4] Taylor, Emerson, *Practical Stage Directing for Amateurs*, p. 2.

tributions of members, while a few clubs depend upon the parish fund for financial assistance.

In disposing of funds derived from parish dramatics, the general practice is to stage plays for the common treasury of the church. It is doubtful, however, whether this is the best policy. Every parish experiences the need of financing its social activities, the parish library and the parish vocation fund; its Foreign and Home Mission work must not be overlooked; its school and playground and athletic equipment need constant attention, while other parish needs are constantly presenting themselves. Much more good can be accomplished by using money for these purposes than by placing the money in the church treasury. There is a satisfaction in putting on a play for a definite altruistic purpose; it is lacking, however, where all the proceeds are indiscriminately put in the general fund. The common plea that the church treasury needs the proceeds of the plays will not hold true ordinarily, provided the proper financial methods are used in administering parish affairs.[5]

Perhaps the most important factor in the success of amateur dramatics is competent *leadership*. In the past, whatever the measure of our success, it must be attributed to the priest, who has been blessed with a facility for directing, and with an untiring zeal. To-day, however, the parish theatre movement has become so pronounced, and parish activity so diversified, that the average priest, recognizing his limitations, feels himself unqualified for the task, or physically unable to handle the work.

To supply this need we must now turn to the laity. In recent years Catholic men and women have been aroused to the possibilities of more active participation in parish and community life. They are ready and willing to share in the development of the parish program. Many of them are interested in the drama. They possess unusual talent, and, if given the proper incentive and encouragement, they will render a real service to the parish. The fact that some of them are connected with active non-Catholic organizations is evidence of this. An analysis of the methods of developing leadership

[5] Dramatic Section, Vol. I, No. 11, *Monthly Information Service.* Issued by the State Office Y. M. S. C. U. of I., Effingham, Illionis.

in the Little Theatre movement should prove helpful to us. There we find playwrights, managers, producers, financiers and actors, no longer discussing, but working. In every phase of dramatic activity, play-writing, producing, directing, stage-craft, lighting, scenery and costuming, Little Theatre enthusiasts are setting standards worthy of emulation. Such a policy, once inaugurated, would in a few years provide a wealth of dramatic leadership within the parish dramatic circle.

III.

An examination of the remaining data may serve to throw additional light on the present condition of the parish theatre. It is interesting to note that several parishes have adopted the policy of *producing plays in other parishes and in other cities.* Leaders in this work believe that the benefits derived are sufficient to warrant this extra-parochial activity. The players welcome the opportunity to appear before strange audiences. Then, too, this policy stimulates interest, both within and without the parish. Moreover, it is an excellent source of revenue, especially for those parishes where no dramatic club is maintained. The Park Players, one of the most successful Catholic groups in the amateur field to-day, is organized solely for the purpose of presenting and aiding in the production of plays in parishes without a dramatic club.

Producing facilities in the majority of parishes are good. Greater simplicity in all forms of play production is the dominant note in modern dramatic activity,[6] and even the most incomplete parish hall may become the cherished haunt of the Muses.

In the *number of performances given* the statistics at hand show a great divergence, ranging from once a week to once a year. Many groups provide a monthly program, sometimes giving three performances of each play. Others present a bi-monthly performance; while the average parish group gives four or five performances a year. One active group has given seventy-five performances in two years; another, a weekly program from September to May.

The *types of plays used* are likewise extremely varied. During the past year, practically the whole field of dramatic liter-

[6] Clark, Barrett H., *How to Produce Amateur Plays,* p. 91.

ature was covered by the parishes reporting their activities. Drama, comedy, comedy-drama, minstrelsy, revues, farces, light opera, musical comedy, pageantry and pantomime hold the attention of Catholic amateurs, in proportion to the ability of the club director and the capabilities of the members. At the present time, comedy-drama is the most popular vehicle for Catholic groups, but there is a marked trend toward the serious and heavier type of drama.

In *securing scenery and costumes,* eighty per cent of these clubs experience no difficulty at all. Here again the creative power of the club members is called into play, and usually the standards in this regard are extremely high. One group in the State of New York places a value of five thousand dollars on its supply of costumes, scenery, and equipment, the vast portion of which has been designed and perfected by the club members. "Some of the most significant work of this generation—significant in its beautiful simplicity—the work of the Irish Players, was made possible through amateur productions recruited from the ranks of young working people who demanded more of an emotional outlet than their everyday lives gave them. They began with a hired hall, and scenery constructed from potato sacks: they ended by setting a standard, creating a movement." [7] Several parish clubs have become very proficient in this work, and in so doing they have stimulated a new feeling of interest in their own efforts, and at the same time they have given the amateur stage a fresh appeal in the mind of the audience.

Since this survey reached a large number of parish organizations, it may be of service here to mention the types of organizations studied. In Catholic parishes we may distinguish four distinct types of club:

1. In some parishes *no formal dramatic club* exists. Instead, a group of people are temporarily banded together for the purpose of producing a play. Usually the motive animating these groups is a financial one, and when this purpose has been accomplished the organization ceases to exist, until some new parish need arises. The difficulty with such a policy lies mainly in the fact that it places a great responsibility upon

[7] Mackay, Constance D'Arcy, *Costumes and Scenery for Amateurs,* p. 7.

the pastor or the person selected to control a group of players who have no formal means of contact. It requires exceptional qualifications for leadership, and even when this leadership is present unnecessary confusion and wasted effort is the result.

2. A second type is found in the club *sponsored by some other parish organization*, such as the Knights of Columbus, the Holy Name Society, or the Men and Women clubs. This type of club, like the preceding one, is not very common at the present time. Its chief difficulty may be attributed to the fact that the organization sponsoring this work always considers its own interests and policy of paramount importance. As a result, whenever a conflict of activity occurs, the dramatic work is allowed to suffer.

3. The third type of club, and one that is quite common in parishes, is the *Dramatic and Literary Society*. Such groups consider this a practical way of combining the activities of those who are interested in Catholic literature, and those whose principal interest is concerned with dramatic art. This method has many advantages, and is quite successful, especially in those parishes where too many organizations are deemed impractical. A similar type of club is the dramatic and musical guild. Several of the most successful organizations have adopted this plan, especially in the Eastern cities.

4. The fourth type of Club is the *formal dramatic club*. Here, of course, the club members are interested primarily in the drama as a medium of expression. It is by far the most common type of organization. United by a common bond, with no diversity of interests, the members are able to devote their entire attention to the more successful methods of play production. Many of these groups have achieved remarkable success, and they often surpass, both in dramatic effort and artistic achievement, the more widely advertised secular Little Theatre organizations.

IV.

Having considered the parish theatre as a vital part of the parish program, we may attempt here to interpret this parish theatre movement in the light of the modern dramatic movement now creating so much comment throughout the country.

Outside the parish confines there are two distinct movements sponsored and vitalized by serious-minded men and women who believe that the drama is one of our most valuable agencies for social betterment.

In recent years the community theatre idea has received an unusual impetus, and while "community playing is still in its infancy, its growth has been so remarkable as to give promise of working a revolution, not only in educational institutions, but in the theatre itself." [8] The community theatre, to quote Louise Burleigh, "is a house of play in which events offer to every member of a body politic active participation in a common interest." Many cities have found that real community drama may spring from the dreams and the needs of the everyday person; from the need for expression for a whole community. To meet this need, to supply this outlet for group expression, the community theatre has sprung into existence.

This same community idea has been characteristic of our parishes for years. What more perfect community agency can we find than the parish theatre, with its priest director, its active Catholic players, its generous parish audience. To those who have seen this great socializing force in operation, it is only too evident that, as a peoples' theatre, the parish playhouse is in every way a community theatre. It is here to-day. It has been in existence as long as parishes have existed, and "now that it is properly baptized, with its name inscribed on the register, its personality may take on proportions." [9]

A second distinct manifestation of modern dramatic life is the Little Theatre movement. Constance Mackay, an earnest exponent of this movement, says: "It is one of the newest, freest, most potent and democratic forces in the art of the American stage." [10] However, despite the loyalty of its supporters, the Little Theatre is not to be considered a real peoples' theatre.[11] Its development has been rapid, and its influence in many ways remarkable. But its very progress lifts it out of

[8] Mitchell, Roy, *Shakespeare for Community Players*, p. 5.

[9] Smith, J. T., *The Parish Theatre*, p. 1.

[10] Mackay, Constance D'Arcy, *The Little Theatre in the United States*, preface, iii.

[11] Mooney, E. Vincent, "The People's Playhouse", *Catholic Charities Review*, April, 1922, p. 109.

the realm of community drama and community "make-believe". As an experimental and workshop theatre, it has achieved success, but this success along artistic lines was unfortunate from the social angle. "Instead of social theatres we have had society theatres, a wholly different matter." [12]

Here again the supremacy of the well-directed parish theatre is evident. No matter what standards of efficiency we have reached in the arts of the theatre, the parish playhouse must always remain for our people the very embodiment of that beautiful spirit of democracy that is our cherished inheritance. It is the supreme triumph of our parish clubs that the parish audiences support their theatre with endless enthusiasm. "It is they who have built up the parish theatre, from rather mixed motives of course. They desire to see their children and neighbors act, to do an interesting thing, to be entertained in a novel way, and to bring money into the parish treasury; the manager's aims are revenue, recreation and the bringing together of the people in a social way; the actors are pleasing themselves and helping the parish and achieving local fame. Thus was the parish theatre built up to its present proportions." [13]

V.

I have sketched briefly the salient features of a number of parish dramatic groups, and from the available data I have selected sufficient evidence to justify the expenditure of time, energy, and money now being devoted to this movement. To-day, interest in the drama and the theatre is very pronounced and the future is full of hope. "The stage", Richard Mansfield has said, "is for poetry and for all the things some of us lying on the grass with our faces to the skylark, dream of on a summer day or on a moonlit evening; those things that come to us with a whiff of the balsam pine, or the touch of a soft hand, or the discovery of a withered flower. Poetry is in us always and will crop out in the most hardened of us, and where we should always see it, and where it will forever awaken all that was born good and beautiful in us, is upon the stage."

[12] Burleigh, Louise, *The Community Theatre,* p. 59.
[13] Smith, J. T., *The Parish Theatre,* p. 19.

As a distinct Catholic contribution to the artistic life of America the parish theatre is destined to play an important part. Properly directed and controlled, the parish playhouse may become a powerful influence for good, providing wholesome recreation and amusement for our people, and fostering at the same time a love of all that is good and beautiful in the drama and in art. Miss Gertrude Johnson in her book, *Choosing a Play*, tells us that, " the theatre, as a necessary social force, as a perfect form of relaxation, is in a position to teach more lessons to more people in a more attractive way than is any other force. Its scope is unlimited, and it reaches people when they are receptive and unrestrained, through the pleasing medium of story and music and spectacle. The theatre is able also to cultivate artistic appreciation in a nation, as well as to develop an understanding of history, language, good speech, of ideals." [14] Miss Johnson is writing here of the theatre as a civilizing and nationalizing agent, but the same is true of the parish theatre in its own particular field. In the foreword to Miss Young's *Play Catalogue and Review,* Daniel Lord, S.J., assures us that, " the wave of interest in amateur dramatics that is reaching its crest in this country, is one of the healthiest signs of our artistic life. Good drama well-presented means contact with fine minds in a most intimate way; it means living for a time a richer emotional life; it means plumbing depths in one's soul that would otherwise lie unfathomed. It means, moreover, the pleasure of delightful companionship, of working with congenial spirits in a common artistic production. It means the most wholesome of recreations in the most wholesome environment."

Here, then, is the mission of the parish theatre. To fulfill this mission immediate action is necessary if we are to keep abreast of secular activity, which not infrequently reflects the pagan and the materialistic tendency of our times.

We must recognize the fact that a thoroughly organized and well-balanced dramatic movement is sweeping over the country. To-day dramatic work is encouraged in our leading educational institutions. Leaders in the dramatic field are combining their forces, and even now they are molding and in-

[14] Johnson, Gertrude, *Choosing a Play,* p. 20.

fluencing the esthetic life of the American people. The movement is becoming more intensive in every way, and in many instances it is absorbing the energies and the talents of our Catholic people.

We need but adjust our vision to the actual situation in parish circles, to appreciate the full significance of the parish theatre as an institution. To do so means to realize its great possibilities and its opportunities for wholesome service. With the proper initiative and coöperation we shall protect our own best interests, and to some extent make Catholic ideals prevail in local and in national life.

In the early ages of the Church, when the Greek and Roman stage threw off all restraint, St. Gregory of Nazianzen did not rest content with lifting his eloquent voice in protest. He did more. He fostered dramatic activity among his own people, wrote plays, and produced them. Even the most critical student of dramatic history acknowledges the fact that, under the patronage of the Church, Gregory reclaimed a beautiful yet decadent art from a pagan people, and thus made possible the cherished traditions that have come to us across the years. With Gregory's example as an inspiration and an incentive, may we not expect to see in our own times the parish theatre playing an important part in this regeneration of the drama?

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AUTOBIOGRAPHY OF AN OLD BREVIARY.

THE Padre had been several times clearing his glasses as though he wanted more light. He was at the Gospel of St. Luke, which I explain, though it is simple enough, as St. Gregory says: "aperta est vobis lectio recitata; sed ne aliquibus ipsa ejus planities alta fortasse videatur, eam sub brevitate transcurrimus". Now whether it was the growing darkness around us, or the shaking of the car, which made him nod again and again, the dear old professor went off, dozing right over me so that I was all the time in peril of falling to the floor. It was in my mind to wake him up, with "beatus ille servus quem, cum venerit Dominus ejus, invenerit vigilan-

tem", when the conductor of the train came in and noisily shouted: "Next stop, Central. All out. Change cars for the North and West." It really was annoying, for though I had been very quiet, the Padre now jerked me with a "shut up" air as if I were the offending railroad officer. But immediately he made the sign of the cross, showing that he was sorry for the rough treatment; and, really, the slaps I get from him on such occasions are not very hard; they are more like those the bishop gives to children when they are being confirmed. Anyhow I have been knocked about much more roughly since the Padre gave me away to a young Irish deacon. But of these experiences later.

After being unceremoniously pushed into a corner of the valise I found myself once more in the ill-smelling company of the tobacco pouch, strangely out of keeping with the odor of sanctity arising from the saint mentioned in the lesson of the day.

Muzzled, and in the dark, I don't know what happened until the Padre held me up in the amber light of a shaded kerosene lamp which revealed a cozy room with holy pictures—all except one, much larger than the rest, over the mantelpiece. It was evidently the portrait of some bishop, with a large pectoral cross and the left-hand supporting the chin as if the amethyst on the ring-finger were doing some thinking. We studied the face for a little while, after which the Padre put me down on the table as one might say: "You have seen enough. Not very handsome. But then he is not your bishop nor mine."

Now I know this sounds almost irreverent; and the Padre is never that. But once, since then, I was in a rectory where the curates were playing cards, and when the rector came in they asked him to "take a hand". He didn't, though.

"The bishop will be here next week on visitation," he said, pointing to a portrait on the wall, "and he will be asking sundry questions as to how the curates behave. Being a conscientious man, I shall have to tell him about this disreputable poker session of my assistants; and I fear he will suspend Father Larry at once because this is not the only bad habit I shall have to report about him. As for the rest of you, he is sure to remember the 'poker' report when it comes to the next promotion for a vacant rectorship."

They all laughed as though they didn't believe the Father Rector was in earnest. Anyhow, they said that as long as they played for a "penny-ante", it was harmless; and the pastor was evidently pleased with them. After the game was over they fell to talking about the bishop's coming; and it was then I learned for the first time that one might be a bishop without being exactly a saint. They didn't seem at all afraid of him, at least while he was absent, albeit when he actually came later on they all knelt down very reverently and kissed the amethyst on his finger; and Father Larry never said a word while the bishop was at dinner, though he could talk well enough, and people liked his preaching. However, I must go on with what happened to the Padre.

After he made his ablutions, he put on a clean Roman collar and took a glance in the looking-glass. From the way he rubbed his chin I knew that he did not feel quite comfortable, for he hadn't shaved that morning. Just then there was a gentle knock at the door, and in answer to his "come in" two nuns entered, smiling a greeting and promptly kneeling to get his blessing. One of them was an elderly lady, of sweetly grave countenance and refined manner, who in addressing the Padre at once revealed the fact that the other, her younger companion, was a relation of the priest's, for she called her "your niece", adding "since you professed her she has been a dear child and has made good progress in her studies of Latin and Scripture, as you wanted her to do".

They talked of the journey—mine and the Padre's—though it was evident they were more interested in his doings than in mine. They never adverted to the fact that I had an introduction from several cardinals, nor to the Pope's letter on my front page. But I am getting used to neglects of this kind, though the Padre knows very well that he could not do without me even for a day, unless he were sick or something, and had to call for that Rosary nurse of his. Finally the Reverend Mother, in taking leave with her companion, said:

"To-morrow is Our Lady's feast. You will stay with us, of course, and give us Benediction after Mass—and might we ask you for a little ferverino on the feast?"

When they were gone the Padre scratched his head. He should have to give a talk to the nuns in the morning. That

was not so easy. They were a contemplative or teaching order under the direction of the Jesuit Father in the adjoining church, as I learnt next day. While he was looking about, I heard him mutter to himself: " One needs to be careful with these nuns."

He sat down under the lamp, with me right before him on the table. It was evident he meant to consult me about this talk to the community. If he had been at home it would probably have been his library which should have furnished material for a thoughtful talk to the religious, who remember things and discuss what the priest says, among themselves. But now I was the only help, apparently.

At first he looked me over in a sort of musing fashion. Then he turned to the " Officium de B. Maria V.", as I knew he would. " Specie tua et pulchritudine tua " caught his eye; then " Quasi oliva speciosa in campis ". He was getting into the " hortus conclusus ". It was curious to see how he became interested. Finally he picked up a sheet of letter paper with the convent address on it, and jotted down:

Oliva—the olive, symbol of Our Blessed Lady. The olive gives oil, which is

(1) *food*, rich *nourishment* for the body;
(2) a source of *illumination*;
(3) *medicine* for healing wounds;
(4) an *ointment* to give physical strength, producing flexibility of muscle and growth of tissue.

Application: Mary, Virgin, Mother, gives to us Jesus, the fruit of her chaste womb. From her we receive Christ the Anointed, who becomes our food in the Blessed Eucharist. *Oliva fructifera*—Mary the fruitful olive tree is not only the mother that nourishes us; she also is the light that guides—the Star of the Sea illuminating the darkness of our earthly journey. Again she is the *Salus infirmorum*, our health in sickness, warding off death, while soothing pain—our *Consolatrix afflictorum*. Finally, Mary is our comfort, our strength in the battle against the tempter.

Here was an outline of a conference which suggested abundant application to Our Lady as the Mother of Grace, sustain-

ing, enlightening, healing, and comforting in the struggle toward perfection. Probably the nuns had heard all this before.

But there was the next image in that wonderful enclosed garden. "Quasi Palma exaltata in Cades." The Father remembered the Hebrew word for the palm tree (*thamar*), symbol of queenly grace, lifting its head up to heaven in the oasis of the desert.

"Cades," the Padre mumbled, "means *sacred*. Hence it signifies the soul in the holy solitude of the religious life, for the palm is the image of the chaste beauty, the fair grace of virginity, sheltered within the sanctuary of the convent. It was in Cades, so named by Moses, the Hebrew lawgiver, that Aaron's tabernacle was raised, where the ark was kept with the manna, heavenly food, foreshadowing the receptacle of the Incarnate Word, Mary the Immaculate in whose bosom Christ rested—'Creator omnium requievit in tabernaculo meo'. As Cades remained the central sanctuary, the place of the oracle, during the wanderings of the Hebrews after the law of Sinai, and before they entered into the promised land, so Mary the Immaculate remains the 'Seat of Wisdom', the 'Mother of Good Counsel' to the children elect of her religious family. It was in Cades, too, where the 'Holy Well' (*Ain Qadis*), the wonderful 'Fons salutis' for the children of Abraham, flowed with healthgiving grace, when all other sources in the desert around them had dried up. It was at Cades that Mary, the sister of Moses, was buried, associating her name with that of the saviour of his people, and with Mary, the Mother of Christ—'Mater Salvatoris'."

It was getting late, and I was going to say:

"Padre, that is enough; for you are perspiring and leaving ugly thumbmarks on me. Go to bed, and sleep over what you have read. Leave the rest to the Holy Ghost, since we two have done our best. You need only expand the matter and put my promptings into speech. Remember, 'hominis est praeparare animam, et Domini gubernare linguam'."

The Padre had become interested, however, and, as I found later, when his mind was once fixed on developing an idea, there was no holding him. Of course, as long as he was really in love with me I felt satisfied and could hardly blame

him. Sometimes I have been in the hands of clerics who just treated me as if I were nothing but a common prayerbook, or a school manual which one wants to get through with as quickly as possible. But the professor knew better. Besides, my companionship gave him an opportunity to air his knowledge of Hebrew and Greek, a knowledge which, I sometimes suspect, he is a little proud of. But then I often remind him that, after all, his learning is nothing compared to that of the great Fathers like Chrysostom, Leo, or Gregory, with whom I have been associated from birth.

"'Sicut cedrus in Libano—et quasi platanus juxta aquam in plateis'," the Padre went on quietly. "The cedar (Hebrew, *'Erez*), that is, the juniper tree. It was always regarded as a sacred plant by the ancients who burnt it in sacrifice, as if it were incense; and it is, of course, aromatic. It keeps things near it from corruption. Moths or rodent destroyers of textile fabrics are shy of its fragrance. Being burnt in sacrifice at the annual dedications, it has become the symbol of self-sacrifice in the service of religion."

"It was used exclusively to light the great fane-fires on top of the hills to celebrate national victories," said the Professor, talking to himself. "Thus the cedar has become the image of Our Lady of Victory. She is the light, bright as the sun, which shines forth to the Christian world amid the darkness of sin, and as a result of the sacrifice, a burnt offering consumed as a holocaust at the foot of the Cross."

Then the Father remembered that, while the cedar was commonly used among the ancient peoples in sacrifices to the deity, it served the special purpose of decoration among the Hebrews. The prophets Isaias, Ezechiel, Amos, each record visions of the future glory of their people in the figure of a lofty cedar tree. More frequently than marble or granite was its wood used in symbolic carvings atop of the lofty pillars at the entrance gates of sanctuary and temple. Popularly it was spoken of as the prince among trees; and the proverbial grove of Mount Libanus stood for everything that was exalted in the eyes of the Hebrew. Its resin-filled grain admitted of an extraordinary polish, like that of ivory, and its aroma was supposed to be alike pleasant and healthgiving. No wonder that the inspired writers should see in the cedar an image of

the future glory of Israel, the Mother of Christ—"Tu gloria Jerusalem, tu laetitia Israel—in electis meis mitte radices".

The Padre kept on in his meditation half-aloud. "'Sicut cypressus in monte Sion'. Ah, *Ek-shamen*. It is the precious oil that flows from the cypress which brings it into the category of the olive. It lacks indeed the fruit of the olive, but it gives its anointing blood directly from the trunk and branches. It differs from the popular olive in that it is 'semper virens', an evergreen, whose life symbolizes the immortality, the incorrupt passing of Our Lady assumed into heaven. The creature does not die but is bodily transplanted into paradise."

No doubt the Padre would have gone on meditating and taking notes until early morning, if something had not gone wrong with the lamp. Either the wick was burnt out, or else there was not much more oil left. Anyhow the light went gradually down and we had to stop. I don't think he said his prayers very devoutly before he went to bed, for he was too excited.

The next morning we had a grand celebration. I was in the sacristy all the time, next to a gorgeous cope. And there were two little altar boys looking very prim and important in their red and white gowns and mantelettas. The nuns and the children sang at the Mass in a way which must have done the heart of St. Gregory good, though he is now no doubt quite used to the angelic choirs who sing the Missa de Angelis without fault. But the climax of beautiful singing was when after Mass they all chanted the "Salve Regina", which is one of my favorite anthems. Indeed I call it my special salute to the Blessed Virgin; and any one who talks with me officially, knowing my position with the court of Rome, has to repeat it, sometimes more than once a day, from first Vespers of Trinity Sunday until None of the Saturday before Advent. The nuns must have known all that, though the Father, I am sure, had said nothing to them about it, which showed that my reputation is world-wide.

If you ask me how I got possession of that anthem, I can only say that it was impressed upon me from the very first. Some one said that it was composed by a German monk nearly a thousand years ago. He was lame and stooped in the shoulders, which nevertheless had a fine head on them. He

lived in a monastery on an island, Reichenau, of lake Constance, and spent his days in study and writing until he died in 1054. They tell wonderful things about his learning. He knew, it seems, Latin and Greek and Hebrew and Arabic almost like his mother-tongue. Among the treasures in the MS. library of the old Benedictine monastery are books written by him on mathematics, astronomy, music, philosophy and theology, and a collection of beautiful poems, mostly about the Blessed Virgin, and many of them no doubt from his own pen. His name was Hermann Wolverad, although his contemporaries knew him better by the name "Contractus", the cripple, because he walked bent and was also humble by nature. In some books his name is given as Herimanus Augiensis, perhaps because his father was a count and Lord of Altshausen. But I don't know much of him, for he kept to himself and did not seem to care for human praise or thanks. He also composed the beautiful hymn, "Alma Redemptoris Mater", and being an artist used to make all kinds of musical instruments for the monks, and even clocks to keep them punctual in their obedience to the monastery rules. He must have been a saint, though he is not in my calendar. I suppose that is because he was German, and the Germans have no great reputation for sanctity.

I forgot to say that the final invocation of the "Salve Regina" is generally attributed to St. Bernard of Clairvaux, who on coming into the cathedral at Speyer on Christmas eve, when the monks were chanting the hymn as a processional, raised his clarion voice at the end and added "O clemens, o pia, o dulcis Virgo Maria", which was thenceforth kept as part of the hymn as though it had been inspired, for St. Bernard was at the time Apostolic Delegate on visitation to the abbey.

I remember now that later on the Padre told the students at the seminary, where he and I had charge of the liturgy class, that the "Salve Regina" was very popular as an evening song in all the countries of Europe. The guilds and confraternities used to sing it in chorus in the open marketplace. In time it became the regular conclusion of the evening devotions in the churches, so that the service itself came to be known as the "Salve". In France they still call the Benediction service by the name of "Salut", owing to the practice

of chanting the "Salve Regina" in connexion with the night devotions. The Spanish and Italian sailors are very fond of the hymn, and carol it while pulling their oars, much as the Neapolitans chant their "Santa Lucia". I think it is in that way it got to the Indians who learned it from the mariners that came over with Columbus; for some of the Indian tribes seem to have it as a native inheritance among their folk-tunes.

And do you know that while the nuns and pupils were singing all in unison, the strains of the organ—or was it violin and viola—made a wonderfully festive accompaniment to the singing? From what the Padre afterward said to the Reverend Mother about the beautiful instrumental setting I knew that it was Pergolesi's composition. Otherwise I like nothing so much for the hymn as the exquisite plainchant air, which is also attributed to my German friend, Hermannus Contractus.

At breakfast, which the Padre took without me, the lady superior came to say that if it were agreeable to His Reverence, as he was not to leave until the following morning, they would have the conference in the evening before Benediction. I could see that this pleased him, for he immediately asked to be allowed to go to the library, saying that he would see his niece after the dinner-hour when she would most likely be free from school routine.

The Sister librarian came in due time and brought the Padre to the convent library. It was a fine hall, with all sorts of busts of heroes and authors, having inscriptions, and there were desks and catalogue cases, everything in prim style, as I have often seen it in convents since then.

Naturally I could not be left behind; so I staid with the party, although I knew very well that the Padre had said all his Little Hours before Mass, and that his meditations were rather awry and mixed up with the conference to be had on Our Blessed Lady. What he was really after was the "compositio loci" for which the "hortus conclusus", with its palms and cedars and delights as I had described them to him in the office of Our Lady, suggested a suitable background for his talk to the nuns. His mind was set on that, and instead of making resolutions and aspirations for himself as he usually did, he transferred all the resolutions and aspirations to them. I do not mind it much, so long as we had to do our task in

collaboration and I was not being neglected. I know that such distractions as just now possessed the Padre, while he was apparently about his Master's business, could be repaired later on by acts of contrition which he was sure to make. Moreover, I was myself anxious to please the nuns. One of them had very gingerly taken me up in the morning while the Padre was at breakfast, and examined my size. As she took my measure, I knew that I was to get a nice black overcoat which would keep my decorations from being tarnished.

When the librarian had left us after a general orientation of the departments in the library, the Padre laid me on one of the desks and got interested in the Botany section. What he apparently wanted was to verify his notes of the previous evening; and then to find out all about nard and myrrh and balsam and cinnamon.

He looked me up: "Nardus mea dedit suavitatem odoris". The exquisite odor of nard comes from a certain herb which exudes oil. It grows originally in the Himalaya mountains, whence it had been transplanted to Palestine. The richest yield is from its root, which shows that the forces hidden below the ground are as a rule the strongest; just as virtue which hides in humility is most effective and permeates. It lasts, while the clamorous glorification of earthly heroics vanishes after flashing successes. Little is said in the New Testament about Our Blessed Lady; hardly anything in direct praise of her, except by St. Luke, whose artistic temper could not pass over in silence the simple beauty of the "Immaculata" and the "Mater pulchrae dilectionis". And yet the sounds of praise that have gone forth throughout the ages among all nations, in every city, hamlet, home, and heart of man, expressed in the devotion of artist, poet, discoverer, in the heroism of every kind and degree of genius, take their source from that hidden life of the Virgin of Nazareth. The professor took more notes about the virtues of nardo-stachys (spikenard); and then went to "balsamum". This he found to be a liquid distilled from a kind of rosewood. It is not like our rose, though it is called "rhodium lignum". But it furnishes the attar that imparts a delicately sweet odor to all it touches. It is the symbol of devotion and corresponds to the "Rosa Mystica" which blossoms on the thorny stem of a dolorous resignation.

Another species of balm is derived from the gum of a plant now almost extinct in Palestine, though spoken of as the "balm of Gilead". It has a healing virtue, and is held as a precious cosmetic, still sometimes found in Smyrna and also in Mecca, where Oriental devotion seeks it just as the Tyrolese go in quest of the Edelweiss in secluded spots high up on the mountain sides. It is symbolic of that special contemplative devotion to Our Lady which finds its attraction on the high spiritual plains of Mount Carmel and particular Marian devotion.

It was quite time for dinner when the Padre finally got to "sicut myrrha electa dedi suavitatem odoris". The fragrant resin collected from the myrrh plant on the Arabic and Egyptian fields is a wonderful preservative from corruption. Bitter to the taste, it is yet strangely sweet in the odors it yields as a foretaste of the immortality and incorruption which it is said to insure.

When one of the nuns came, respectfully waiting until he had put down the volume that told about the "flores rosarum et lilia convallium", the Padre was a little disappointed to be told that it was time for dinner. His head was so full of vegetables that I think he had quite lost his appetite. At table he was altogether distracted, which considerably puzzled the lay sister who was serving. But when he found that her name was Sister Susanna, he seemed to lose his head entirely. He told her that the name meant "Lily" in Hebrew and then began to describe the various kinds of lilies that grew in our gardens under the names of gladiolas, iridaceae, and the amaryllis plants; how they all grew on a single straight stem which was like the Holy Rule; and how they made little show of foliage, but had sword-like protecting leaves that were the symbols of mortification; how the six-pointed petals symbolized the perfection of the Holy Trinity and of man as the image of God; and how the lily, especially the Annunciation lily, always bent its beautiful white head humbly down while shedding the sweet odors of its fragrant devotion silently round about it. He would have gone on but for the fact that his niece came to relieve the situation. She heartily laughed when she found that the Padre had actually eaten nothing but cauliflower, apparently digesting his botanical reflections of the morning during the process; and she promptly made him

take double dessert and a glass of St. Julien before she let him say grace.

Well it was all very delightful to think how much I could do to interest the Padre and make him hunt up things; and then how all the praises that followed the conference to the nuns in the evening were really due to me. Nor was that the end. He had a whole lot of notes which I knew he would use on future occasions to make his talks to the students and others instructive. Perhaps he would write some of them in a book; and though he might never mention (in the preface) how much of it all he got through incentives from me, I should feel the satisfaction of being the real author of "The Symbolism of Biblical Plant Life" by the Rev. Dr. Hogan, Prof. etc., even though the entire praise of it came to him. Of course I am teaching him humility all the time, and ought to practise it myself by giving the credit to others while I am the

R. B. TOTUM.

OUR MARTYR PRIESTS OF FLORIDA.

(Second Part.)

GOVERNOR CANCO did not leave the uprising which had induced the massacre of five innocent Friars unpunished. As soon as he heard of the insurrection, he equipped an expedition both by sea and by land to the Island of Guale. The Indians hid in the swamps. One of them was captured and the only information that could be wrung from him was that the missionaries had been massacred. In punishment the corn plantations of the tribe were laid waste and burned, which caused famine among the Indians along the coast. As the Spaniards in their forts had been relying for support on the cultivation of the fields by the Indians, since no supplies came from Spain that year, they themselves suffered from their devastations. Governor Canco wished to know what had become of the missionaries along the coast, since he was not sure that they all had been killed. Hence he organized another expedition the following spring.

In the month of March, 1598 he sent a vessel commanded by his lieutenant Exiga to St. Helena's Island. Here the

natives near the Spanish settlements were friendly to the white population, and they were likely to have valuable information about the uprising. Exiga made presents to the cacique of St. Helena and requested him to fit out an expedition to Guale for the purpose of ascertaining the fate of the priests. He promised to return in sixty days with such information as could be gained.

Exiga, with two small vessels, with infantry and ammunition, set out on 23 May, 1598, on an expedition to punish the guilty parties. On 24 May he had reached the bar of Assao, when a terrible storm broke out and he took refuge in what is at present St. Simon's Sound, the port of Brunswick. Much damage had been done to both food and ammunition, and he returned to Fort San Mateo, at the mouth of St. John's River. He left there the boat that had suffered in the storm, exchanged it for another and sailed northward to St. Helena's Island. Here he entered into conference with the cacique who had made a punitive expedition to the Peninsula of Guale and who turned over to him four captives. His companion, the chief said, the cacique of Carague, had been made a prisoner by three Indians on this expedition. He further certified that Fr. de Avila, one of the Friars, was still living near a place called Solofina, on the same Peninsula.

The lieutenant, coasting along the shore and ports of Guale, sought to get into communication with the Indians. In Tolomato [1] he learnt that de Avila was still alive, and accordingly he sought to communicate with him.

The Indian who was sent to bring a note to Fr. Avila returned without an answer, but accompanied by several caciques. By means of presents Exiga sought to induce them to let him see the Friar in order that he might treat with them about his ransom. They refused the gifts, saying that they would not give up the priest, unless a few boys, sons of caciques, who were held in St. Augustine as hostages since the time of Governor Domingo Martinez Avendano, were returned to their parents.

[1] John Gilmary Shea, with those who follow him, places Tolomato in close proximity to St. Augustine. This appears to be an error, as is seen from Governor Canco's report to the king, preserved in the State archives of Seville.

The lieutenant promised to bring the boys in thirty days with a present of hatchets and spades for the caciques as ransom for the captive Friar, and returned at once to St. Augustine. In two weeks time he was back at Tolomato with the boys. However they still demurred. "They are such liars and traitors, and all their treaties are founded on treachery and cunning," the Governor says in his report.

Thereupon Exiga changed his tactics, and pretending to be angry told them: "If you do not deliver the captive priests, I shall return to St. Augustine, bring up here three hundred soldiers and run my sword through every one of you. I shall cut down your crops and waste your lands, should I be obliged to follow you to Tama." The ruse succeeded. Apparently frightened, they promised to bring the priest at once. They did so and in return received back their sons.

But later Exiga got hold of seven young Indians, four of them being sons and brothers of caciques. These he took with him to St. Augustine for examination. The Governor wanted to know where, in what manner and for what reason the five priests had been killed. The guilty parties would be punished, "that this punishment may serve as an example to them, as they have at other times committed these treacheries, killing captains, officers and other persons."

All he could learn however was that the treatment dealt out to one of the priests during his captivity was that he had been forced to do the menial work reserved to squaws, and that he was treated ignominiously by the young Indians. "Losing patience, they finally decided to burn him at the stake. After he had been tied and the fire built around him they offered to spare him if he would give up his religion and acknowledge the gods of the Indians. This offer he refused and rebuked them for their presumption." [2]

Eventually a prominent native woman asked that the prisoner be exchanged for her son who was held as a hostage in St. Augustine. The Indians tried to repair the evil done the poor prisoner, gave him back his belongings and even offered him an Indian girl in marriage, an offer which of course he spurned.

[2] Torquemada, *Monarchia Indiana*, III, 354.

On his arrival in St. Augustine the Friar was in such a condition as the result of his sufferings, that he was not even recognized by his closest friends.

If Father de Avila could be brought to testify, many details of the crime committed would come to light, so the Governor first applied to the custodian of the monastery to obtain his help in influencing Father de Avila to appear as witness. In spite of his Superior's desire the Friar refused: "It was prohibited him by the sacred canons of the priesthood to testify in such crimes because it would force him to give testimony that might be injurious to some persons. Besides, the Governor had in his power seven Indians who knew all the particulars."

A report of the trial, at which Gaspar de Salas, an interpreter of the Indians of Guale, was asked to appear is interesting. After being sworn in according to due form, the Governor acting as Judge and Juan Ximenez as Notary Public, the first Indian was asked:

Q. Whence do you come and what is your name?
A. I come from Tupique and my name is Lucas.
Q. Are you a Christian?
A. I am.
Q. What is your father's name? Is he cacique of Tupique?
A. His name is Felipe and he is cacique of that locality.
Q. Where were you born?
A. I am a native of the town of Tupique.
Q. Had you a resident priest there?
A. Yes, there has been a priest there by the name of Blas Rodriguez.
Q. What has become of Fray Blas?
A. About ten or eleven moons past, eight caciques held a conference; among them were the caciques from Assao, Tolofa, Atmeke, Feelo, Tupique and Almate. At night they killed the priest. They were helped by a cacique called Pisiache who with a hatchet gave him a blow over the head, from which wound he died almost immediately. Afterward they buried him in the church.
Q. Say and declare what cause there was for this killing.
A. Caciques and other chiefs said the killing was done because the priest had ruined the influence of their medicine men, had destroyed their witchcraft and because he would not allow them to have more than one wife.

Q. Was there any other reason given?

A. There was not.

Q. Did you know Fray Miguel de Annon and Fray Antonio Lego, among the teachers of Guale, and Fray Pedro de Corpa among the teachers of Tolomato and Fray Francisco de Avila among the teachers of Ospo?

A. . . . I knew them all and they have been killed. Fray Miguel had his hands tied behind him, but I do not know if they really killed him. Fra Antonio was tied, but I do not know if he was killed. I have been told that he was killed with wooden weapons and that two caciques killed Fra Pedro Corpa as he slept during the night; that Fra Francisco de Avila was not killed but was held captive near Tolofina until they should agree about a ransom with the Governor.

Q. Was Fray Francisco well or ill treated while in captivity?

A. . . . Sometimes they beat him with sticks and abused him. They occasionally gave him food, but not always, and when they gave him anything to eat it was leaves and tendrils of vine.

(Again the question was brought up what pretext they gave for killing the priests.)

A. I have already told all I know about the matter. The micos and caciques said the priests were artful, did not want them to have more than one wife and reproved them for their conduct.

Q. Do you know where the church ornaments are and chalices and other religious articles used by the priests?

A. They were all divided up in such a way that nothing is left of them.

Q. Were you present at the death of Fray Blas and the other priests when they were killed?

A. I arrived in time to see Fray Blas die; the others I have not seen, but I have heard that they were killed as stated above.

Q. Did you see with your own eyes or did you hear if any of your companions brought here with you were present at the killing?

A. I heard some one from Tolomato, called Francisco, say that he had seen Fray Pedro Corpa after he had been murdered. That's all I know.

(The same Francisco from Tolomato was called in and through the same interpreter made the following statements.)

Q. Are you a Christian and who are your parents?

A. I am a Christian; my name is Francisco; my mother is a near relative of the cacique. My father is dead.

Q. What priest was teacher at Tolomato?

A. Fray Pedro Corpa; I knew him there for some time.

Q. What became of Fray Pedro Corpa?

A. He was killed as he was asleep, with a wooden weapon, by one of the caciques of the Salachecos.

Q. Were you present at his death or did you see him after?

A. I was far away but heard that the micos of Tolomato and Don Juan, his heir, had sent someone to kill him. I went to the scene, but he was already dead.

Q. That small garment you wear, did it belong to one of the Friars?

A. It did, but I do not know to whom; I got it from one of the caciques.

Q. Why were those priests killed?

A. Because they reproved Don Juan, heir of Tolomato. By his cunning processes he gathered around him the other caciques, then there was an uprising in the land and the massacre followed.

Q. Did you know Fray Miguel Annon and Fray Antonio, both teachers of Guale, Fray Velascola and Fray Francisco de Avila?

A. I knew them all. They were all killed by the Indians, except Fray Francisco de Avila who was ransomed.

Q. In what manner and with what kind of weapon were they killed?

A. Fray Antonio and Fray Miguel were killed with wooden weapons; that at least is what I heard. I do not know about the others.

Q. Was Fray Francisco well treated whilst he was a captive?

A. They said that he was ill-treated by the Indians of Tolofino; they whipped him and the boys teased him. He received poor food, because the Indians had little to eat themselves, and sometimes he was obliged to eat vine leaves and tendrils.

Q. Do you know where the church ornaments are and the other belongings of the priests?

A. All church articles and the garments of the priests were divided among them all and the Indians had them carried inland to their respective villages.

Q. Do you know if any of the Indians here in court were present at this murder?

A. I have been told that the Indian Lucas, son of Don Felipe, was present when they killed Fray Blas, about the others I do not know.

At the trial it appeared that the Governor had taken other means than simply a military expedition to find out if any of the priests had been spared. He had sent out a deputation of several Indians with Bartolome of the Peninsula of Guale at their head, with a message to the caciques to find out if

any of the priests were still alive so that they might be ransomed. The Governor summoned and questioned Bartolome, the leader, who answered as follows: " My name is Bartolome; I am a Christian and a native of Tolomato. I was sent about eight months ago, by this Governor, with a message to the Micos and Caciques of the Peninsula of Guale; they did not allow me to return and threatened to kill me. I did not want to stay. I would rather be with the Governor than among the Indians."

His testimony was in substance that of the other witnesses; he testified to the guilt of Lucas, and entered more into detail regarding the treatment dealt out to Friar de Avila, about which it had been said that in Tufina and Chacalaga the boys would chase him through the streets perfectly naked and horsewhip him, and that he suffered from hunger, receiving little food on account of the dearth among the Indians.

The sentence pronounced against Lucas in its literal translation reads:

I must condemn him, by this my decree, sentenced following his declaration, to the penalty of death. The justice which I order shall be done him is that, when he leaves the jail where he is now, it shall be with a rope around his neck, his hands tied behind his back, and that the court crier shall make his crime known to the public; that he be taken to the gallows, already prepared for this purpose, and that there he shall be hanged by the neck and strangled until death. It is a good thing to inflict severe punishment on those who commit such dastardly crimes, to serve as an example to other native Indians of this Province that they may avoid similar deeds in the future. That is my sentence and order. And if said Lucas is not mindful of receiving baptism and should die unrepentant and in the Catholic faith, after his death his body shall not be buried, but burned to ashes.

Regarding the six other Indians detained for this cause, proceedings will not be continued for the present against them, as they are boys under age. (Then the order of execution was made out solemnly to the Commander of the Fort.)

Alonzo Diaz de Bajadoz, Sergeant Major of this Fort and Garrison of St. Augustine:

I order you by this sentence, which will be shown to you by Juan Ximenez, Notary Public, against the Indian Lucas, prisoner in this city, that he shall be executed as is stated in this sentence, because it

so pleases his Majesty. This execution is done in justice to his Majesty and must be accomplished.

GONZALES MENENDEZ CANSO.

St. Augustine, 29 July, 1598.

In my presence,
JUAN XIMENEZ, *Notary Public.*

The apostolic work of the Friars seemed to be jeopardized by the last massacre. The missionaries had been killed, and there was no one to take their place. Three attempts at evangelization had been frustrated, and the efforts of three great Orders had all been in vain. Once more, however, the words of Tertullian came true: the blood of martyrs was to be the seed of Christians. Gradually the Indians themselves began to long for the return of the missionaries. In the month of February, 1600, Fray Francisco Parga one of the eleven that entered the Colony in 1593, wrote to the King: "More than eighty (80) churches have been built in the different missions and others are under construction." Priests were allowed to enter Georgia or, as it was then called, Florida, and the mission buildings in the province of Guale were reconstructed. In 1606 they all were reoccupied and "within the next year more than one thousand adults received baptism, while some Indian chiefs, formerly hostile to the missionaries, now coveted them for their people." [3]

The slain priests Auñon and Bajadoz, whose remains had been buried at the foot of a cross erected by themselves, were exhumed and given a more solemn burial. The wild children of the woods, who for thirty years had slain their missionaries, wanted to embrace the Christian religion. The harvest was ripe, and laborers were not wanting; they entered the field in great numbers. In 1612 twenty-three missionaries arrived from Spain, the following year eight more, and two years later twelve—forty-three in four years. With this coming an era of prosperity opened. For the space of nearly three generations the work of evangelization was carried on successfully. Forty-four "Reductions" were established. All the great mission buildings, the ruins of which to this day strike the visitor by their solemn grandeur, were erected at this time.

[3] John Gilmary Shea, *The Catholic Church in the United States*, p. 236.

Imposing mission ruins are found in the forests southeast of Georgia—St. Mary's in Camden Co., Santa Maria de Guadalupe. Others are those of San Jose on Sapelo and the Evelyn Plantation, fifteen miles from Brunswick, Glynn Co. Some of them are marked with their date, 1615; others, like those on the north of St. Simon's, a building with arches, most probably served as chapel. To visit them all one would have to charter a boat and not be afraid of the dangers of the sea and the mosquitoes in the swamps. During the time when the coast was alive with plantation work, scientific draining of the places and the construction of dikes have changed the aspect of the country.

The Padres did not limit their work to the tribes along the coast, but penetrated to the recesses of the Apalachian Mountains. They built missions and formed centres of their Reductions. They taught the Indians agriculture and changed the wild habits of the natives so as to cause them to settle in the shade of the venerable mission buildings.

How perfectly the missionaries had the Indians under control may be gleaned from the ruins themselves. These are tabby work, i. e. built of oyster shells and cement. Millions of these small shells had to be brought from inland, sometimes six or eight miles. A part of them were burned and dissolved into a fine powder which, when mixed with sand, formed excellent cement. Then casts were built with cedar boards, filled later on with shell and cement and left to dry; a new cast built over the dry part was filled the same way and gradually the several buildings were erected, some of which measure 70 by 120 feet, like the ruins of St. Mary's. Arches without keystone are still in existence, withstanding the storms of more than two centuries, testifying to the fact that the Friars had become experts in the architecture of mission buildings. Charred boards over two or three windows in St. Mary's ruin tell us of violence and destruction by hostile hands.

All the houses were visited in 1616 by Father de Ore as delegate of the Bishop of Santiago. He reported "the Church as being adequately furnished and the missionaries' reports properly kept".

In 1633 the Apalachees living between the Apalachicola and Suwanee Rivers applied to the centre of the Franciscan Pro-

vince for missionaries, as all wanted to join the Catholic or Christian religion. The Superior himself took up the work with another Father and in twelve months they instructed and baptized five thousand persons. By 1640 nearly all Georgia was Catholic, with towns of civilized Indians and a resident priest in their midst.

In 1634 there were 35 Franciscans in the province. The Reductions were forty-four, the converted Indians over thirty thousand. The Apalachees, the five nations of the Creeks, and in 1643 the Cherokees in northern Georgia and southern Carolina, were all Christians.

In 1638 the heavy taxes imposed by the Spanish governors were the cause of a rebellion among the Apalachees. In five years of Christian life they had not quite abandoned their war-like habits. Eleven caciques went to St. Augustine to protest. As the Governor did not want to listen to their representations, they took hold of him and hanged him on the spot. An expedition was sent against them from St. Augustine. They soon had to submit. A number of them were brought to that city and forced to work for the colony. This tribute levied on the Apalachees lasted till 1694 when the Friars obtained its remission.

In 1660 we find the following priests established in the Islands: Father Pedro de Luna with a lay brother was in charge of the mission of San Buenventura, Jekyl; Juan de Useeda was the resident priest of Santo Domingo, St. Simons, attending also another church at the other end of the Island; Santa Anna the place is called to this day. John Baptist de Campaña was established at San Jose, Zapora, at present Sapelo; Bernardo de los Angeles was at Santa Catalina, and Pedro de Lastere with two lay brothers at San Felice, Ossabaw, visiting regularly the smaller islands between that place and St. Helena.

The Friars, united into a province of their Order since 1612; with Juan de Copila as first Provincial, sometimes came into conflict with the delegates of the Bishop of Santiago de Cuba, questionng the latter's rights of jurisdiction. This rather injured the missions.

In 1674 Bishop Calderon extended his movements along the coast as far as St. Helena, and into the interior, and con-

firmed during his visitation, which lasted eight months, not less than 13,172 persons, of these 1582 belonged to St. Mary's alone.

In 1684 begins the decay of the missions. English buccaneers were appearing and their depredations along the coast were disastrous. Dampier was one of the first to lay waste the Islands and destroy Spanish establishments. In 1684 he set out from Virginia, following the coast as far as Florida, plundering the settlements as he went along. In a book published in 1729 under the title *Two Voyages to the Bay of Campeachy*, he mentions among others his arrival on Jekyl Island, lat. 31 deg. 12 min. N.: "Near the spot where we landed we found an abundance of fresh water and also a few huts, which were inhabited by peaceable savages. We took with us their cattle, weapons, furs, provisions and other articles which might be useful to us thereafter."

Greater danger yet threatened from the wild Yamassees. In 1680 Governor Juan Marques Cabrera ordered the execution of one of their chiefs. This aroused the resentment of the entire tribe. They took revenge on any Spaniard they could kill surreptitiously and no quarter was given. It rendered the condition of priests and colonists in the neighborhood precarious and mission life suffered. In 1686, to get them under control, the same Governor ordered the entire tribe to move further south. This command was the cause of a general uprising. The missionaries were warned to seek refuge on Cumberland Island, but most of them did not leave their posts. The Island of Santa Catalina was invaded; the mission buildings went up in flames; the Christians were butchered or dragged to the slave market in Charleston. The mission was never to be rebuilt.

Carolina existed as a colony since 1663, and the English, moving further south, were a constant menace to the missions. It was a struggle for supremacy on the continent between Spain and England. The missionaries with their flocks were the sufferers. The fateful year 1686 arrived with a recrudescence of Protestant bigotry through all the English-speaking countries.

We come now to a queer document that proves to our satisfaction what had become of one of the missions. A Philadelphia Quaker, Jonathan Dickinson, returning with his family

from England in 1696, was carried far off his route by storms and finally shipwrecked on the coast of Florida. After enduring many hardships he reached St. Augustine. He was kindly treated by the adelantado, was supplied with a small boat and escort, and sailing from place to place, he reached Beaufort, South Carolina, where he found himself once more among his own.

He left a record of his wanderings and describes the ruins of Santa Catalina as abandoned and altogether uninhabited, but showing plainly traces of having once been a post of great importance. More than three hundred acres seem to have been in cultivation and the ruins of many buildings are visible.

In the interior the mission work was still going on. In 1688 Eveline de Compostella, the newly appointed Bishop of Santiago, sent a delegate to the Florida and Georgia missions, but the Friars again contested his rights of jurisdiction. The last mission we hear of was founded in 1690 by Father Salvador Bueno at the San Salvador de Maiaca Reduction.

The English were the great danger and soon a persecution broke out that can only be compared to those ten great persecutions that swept in succession over the Roman world in the first three centuries of our era and the one that thirty years previous had, so to say, annihilated the Christian religion in Japan where formerly there had been 1,800,000 adherents. A territory as large as the fourth part of France, whose thousands of Catholic Indians lived peacefully under the patriarchal rule of the Friars, was changed into a desert and entire nations of Indians destroyed.

Archdale, Governor of Carolina from 1695 to 1696, and Blake, his successor, whose administration lasted till 1701, did not attempt any attack on the Spanish settlements. They were succeeded by a man who proved to be one of the most wily, greedy and bloodthirsty governors who ever held sway in the colonies. He secured his appointment by trickery in 1701 and was on the lookout to improve his fortunes while the times favored him. "The great object with Governor Moore," we read in Carrol's *Historical Collections of South Carolina,* "was to improve his time, not knowing how long his precarious power might last, for bettering his own indigent circumstances."

The war of the Spanish Succession, starting shortly after his appointment, gave him the desired opportunity to make an attack upon Florida with the object of expelling the Spaniards from the continent. He fitted out an expedition by land and by sea and invaded Spanish territory in 1702. "Party strife at that period raged bitterly, growing mainly out of an attempt to establish the Church of England in the Colony. Governor Moore who had gained power on this issue, sought to strengthen his position by on attack on St. Augustine. The assembly joined in the scheme. They requested him to go as commander, instead of Colonel Daniel, whom he nominated. They voted £2000, and thought ten vessels and 350 men with Indian allies would be a sufficient force. Moore with about 400 men set sail, and Daniel with 100 Carolina troops and about 500 Yamassees marched by land.[4] The coast towns were looted and set on fire. Three Franciscan Friars still occupying their missions in the Islands were seized and butchered. Daniel carried his work of devastation far inland. He combined his forces with Moore's for a joint siege of St. Augustine. They invested the town on 22 October, 1702. Governor Joseph de Zuniga at the head of his small army resisted gallantly. The siege had lasted fifty days when Spanish ships appeared in the offing. Moore in haste burned his own fifteen ships and set fire to the town. Once more the buildings of old St. Augustine went up in flames. The convent of St. Helena with its precious library and the churches and shrines were reduced to ashes. The garrison still resisted in the fort and Moore withdrew inland with his army. Here destruction was carried from one Reduction to another.

History has few examples of the slaughter of the population of as vast a territory as that devastated by Moore. It was a complete annihilation of entire tribes or nations of Indians combined with a cruelty that has no parallel in history. Torturing, mutilating, burning at the stake of thousands of men took place during the space of two years, and this because they were Catholics. There was no distinction of priest, white colonist or Indian. He butchered seven Franciscans in such a horrible way that their treatment elicits the following re-

[4] W. J. Rivers, *The Carolinas*, ch. 5.

mark from John Gilmary Shea: "The martyrdom of the Franciscans of Ayubale has no parallel in our annals, except in the deaths of Fathers Brebeuf, Lalemant, Daniel and Garnier in the Huron country; but the butcheries perpetrated there were not enacted before the eyes and by the order of the governor of a Christian colony. We can represent to ourselves those sanguinary scenes, when Moore with his soldiers and a crowd of wild Yamassees would rush upon a Reduction. The men would be struck down and scalped, the women exposed to worse indignities and made prisoners with the young boys."

In 1704 Moore led a mixed force of colonists and Indians against the civilized Apalachees and laid waste their country with bloodthirsty rapidity. Lieutenant Don Juan Mejica with thirty Spaniards and four hundred Indians made a firm stand against the raiders, until their ammunition gave out, when he was taken prisoner with Fathers Parga and Miranda. The victorious Indians were permitted to practise all their savage atrocities. Father Parga was burned at the stake and his head and legs were hacked off. Father Delgado, in an effort to save him, was also slain. Father Miranda, the Commander of the Fort and some of his soldiers were barbarously burned when the ransom demanded for their delivery was not forthcoming. Several Catholic Indians under torture showed by prayer and patience the heroism of the early martyrs. Only one town out of eleven escaped destruction, and Moore returned with more than 1000 Apalachees to sell as slaves, leaving behind a scene of unparalleled horror—thousands of victims without distinction of sex or condition being scalped, mutilated, burned and impaled.

The missions on the Atlantic coast were now broken up, and the Apalachee country which formerly numbered thirteen flourishing towns each with a very good church and residence for the missionary, was reduced to a desert, while out of 7000 Catholic Indians only 400 survived.[5]

From that time on it was a question of abandoning the Colony altogether. It had been a constant source of worry to the monarch, of expenses to his treasury, with no tangible re-

[5] *Church History*, l. c., pp. 237-238.

sult, except that it was a strategic point, an outpost protecting Cuba, Santo Domingo and Puerto Rico, and that it had furnished thousands of converts to the Catholic Church. Indeed it is doubtful if in any other place of these States the missionaries ever made as many converts; that was the great reason for keeping up the colony. But now they were gone, murdered or in captivity. So we are not astonished to find a note of discouragement and sadness in a letter sent by the Governor Francisco Corcoles y Matinez to his Majesty, 14 January, 1708:

> My principal care since assuming control as Governor has been to seek by every possible means to prevent the enemy from destroying this province and the few surviving natives. When I took possession I called a meeting of the board to discuss matters and we decided to retire the troops from the town of Santa Fe, adding those of San Francisco and the infantry that was at the pass of Salamoto River, as I have already informed you on the twentieth of November, 1706, so that with a larger force we might resist the enemy, and the citizens of this city find some relief. I built a thick palisade on the line and also organized a company of cavalry who should go about on the outskirts, as they have done, to gather up provisions and guard the carpenters and persons who go out to work cutting timber for the royal buildings. This has not been sufficient to stop the enemy from continuing their scalping and hostilities which are being constantly felt. They come from the Indian villages bordering on the Carolinas, aided by the English, who supply them with guns, ammunition, knives and pistols; at times even they accompany them, so that all the ground along the southern coast is desolate. And each day the number of families which these Indians carry off increases. The Christians have all disappeared. No doubt they have taken and sold them into slavery—more than ten or twelve thousand persons. I have about three hundred, men, women and children. Even these are being carried away daily when they go out to gather palmetto with which the Indians clothe themselves, and wild roots which they use for food, the royal rations which we daily allow them not being sufficient. To-day they bring me an account of how they carried off . . . to Mica those who had gone out in search of roots; in all they have carried away to-day 28 persons, four of whom escaped and have brought the news. All the natives from this Province are sold, imprisoned or detained in the Carolinas.

Under the very eyes of the Governor did the hostile Indians carry off the few remaining Christians. The Governor sug-

gests a treaty with the English to stop hostilities, but they would never hear of it. They had their eye on the coming colony of Georgia.

Eleven months later the same plight continued. Two remaining towns had to be given up and the inhabitants came and looked for protection under the very cannon of the Fort: "The continued coming of the enemy," writes the Governor, who took up quarters at San Francisco garrison, "caused the natives to retire to this garrison to seek the protection of the royal arms. From the same fear the palisade castles of Salomoto were attacked and the few natives withdrew, running from the cruel ravages of these enemies. About eight or nine persons called a meeting to discuss the matter of evacuating these garrisons, and the Board decided that for the better security of these natives it would be well to evacuate them. We have assigned them land nearby, in line of the cannon of this fort, and we are maintaining them and helping as best we can, at your expense and from the royal warehouses so that they may not perish until they can till the land and raise a crop to help in their own support, until things take a turn for the better."

Thus the Colony lost both population and territory. In old documents we still find St. Mary's Mission mentioned in 1709. It had escaped destruction until then. Away from the sea, shielded by thick woods, not far inland and not lying on the banks of a river, it was out of the way of the roving bands of English soldiers and bloodthirsty Indians. There was a question of jurisdiction over the remaining Christians in St. Mary's and around St. Augustine between the pastor of St. Augustine on the one side and on the other the two Friars from Santa Maria de Guale and the Custodian of the convent St. Helena in St. Augustine. The matter was brought to the king for decision.

In 1721 another attempt was made by the King to obtain a treaty between the Carolinas and his colony of Florida, but without success, the English not wishing such a treaty and encroaching more and more upon the territory belonging to the Spanish Monarch.

The Governor complains that "the English had constructed a wooden fort at the mouth of Talauje Province on

your Majesty's territory, where for many years the Indians of Guajas were settled." This is south of the Savannah River. Indeed as early as 1715 the territory lying between the Savannah and Altamaha Rivers was called Georgia, as we learn from an old map that came to light recently, "evidently completed in 1715" and published by the *Savannah News*, 27 August, 1922. It is generally believed that Oglethorpe, who landed in 1732 at the mouth of the Savannah, named the colony after the George II of England; in fact the territory received that name during the reign of George I, who was king from 1714 till 1727.

In 1722 Father Charlevoix, S.J., came to this country to look for material for the history of the French establishments in America. He was stranded in the Bahamas, came to Florida and passed through Georgia. In his *Histoire de la Nouvelle France* he speaks of the mission ruins and of traces of destruction. The entire population had disappeared, so much so that when Oglethorpe arrived he found only "a few bands of roving Indians". Lady Oglethorpe in one of her letters gives us their name. They were "the wild and savage Tuscaroras". These Indians are not connected with the former inhabitants of the place, the converted Creeks. At present, strange to say, they belong to the six nations of the Iroquois with whom George III made a treaty of alliance in 1784 by which they were promised independence with British protection. Deskakeh, chief of the Cayugas, is at present in Geneva to plead their cause before the League of Nations. The migratory character of these savages is confirmed by the fact that at present they are so far from their former haunts.

The new colonists were different from the old Spaniards. John and Charles Wesley, who were both in Oglethorpe's expedition, tried to convert these Indians. "He was visited on his arrival by Tomo Chichi, the Indian chief, who made to him these terse remarks: "Why talk Christian? Christian at Savannah, Christian at Frederica, Christian much drunk, Christian tell lie, devil Christian. Me no Christian".[6]

Forty years pass and we see another group of Catholics landing on the shores of Georgia, although it was forbidden

[6] *Memories and Annals*, by Charles Spalding Wylly, p. 23.

by law to any Catholic to take up his residence in the colony. They were the Acadians expelled in 1755 from their settlements in Nova Scotia. Longfellow has immortalized their wanderings. In spite of the existing laws they were well received and at once at the mouth of the St. Mary's River they built boats to return to their native land. A few remained and their descendents can still be traced in Camden county.

The martyrs of Florida are well nigh forgotten. When Bishop Verot was appointed in 1858 first Vicar Apostolic of Florida, one of his aims was to revive the memory of those martyrs. They are "the diadem of the Church in Florida", according to Shea's expression; and their names and memory ought to be kept in veneration.

JOHN T. GLODT, S.M.

Brunswick, Georgia.

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

1 May: Monsignor Thomas O'Donnell, of the Archdiocese of Toronto, Domestic Prelate.

25 July: Monsignor Stephen Foerster, of the Diocese of Hamilton, Domestic Prelate.

4 August: Monsignors Peter George Marion and Christopher Dennen, of the Apostolic Vicariate of North Carolina, Domestic Prelates.

11 August: Monsignor John Thomas McElroy, of the Diocese of Charleston, Domestic Prelate.

16 August: Messrs. William Simpson, Aloysius Fitzpatrick and Patrick Lawler, of the Archdiocese of Philadelphia, Privy Chamberlains of Sword and Cape supernumerary.

22 August: Messrs. Thomas K. Maher and Cesare Grasselli, of the Diocese of Cleveland, Commanders of the Order of St. Gregory the Great, civil class.

29 August: Monsignors Clement H. Treiber and Gilbert P. Jennings, of the Diocese of Cleveland, Domestic Prelates.

12 September: Monsignor Donald Ronald MacDonald, of the Diocese of Alexandria, Canada, Domestic Prelate.

17 September: Monsignors Zephyrin Lorrain, Bernard Joseph Kiernan and Bolislaus Jankowski, of the Diocese of Pembroke, Domestic Prelates.

Monsignor Francis Lawrence French, of the Diocese of Pembroke, Protonotary Apostolic *ad instar participantium.*

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

HOW IS THE MASS A TRUE SACRIFICE?

The question as to how the concept of a true sacrifice is realized in the Mass is one that must be faced not merely by the theologian but by the missionary priest who has to explain the Mass to the faithful and to those about to join the Church. A writer in the ECCLESIASTICAL REVIEW for January gives expression to a sentiment that must be shared by many priests: "It is to be regretted that so wide a divergence of opinion prevails among theologians regarding the essence of the Mass and its relation to the Sacrifice of the Cross. In view of the countless, conflicting opinions, the ordinary priest is at a loss how to explain to the laity this very important point of Catholic doctrine."

This present article has been written in the hope of furnishing the brethren of the clergy not with any new theory but with the old Catholic view of the Mass which has come to be identified with the name of the great Spanish Jesuit theologian, Vasquez, and which in recent times has had such able expounders and defenders as Perrone and Dr. Coghlan of Maynooth in his book *De Sanctissima Eucharistia.*

The writer of this paper is convinced that the view of the Mass which he proposes to set forth is in full accord with the teaching of the Church; that it links the Mass with the Sacrifice of the Cross more effectively than any of the other theories; that it has a firm basis in tradition and is capable of being easily grasped by the faithful and of thus increasing their devotion to the Mass.

The central idea of the theory of Vasquez is that the Mass is a representation of Calvary, an image of the Sacrifice of the Cross. By divine institution this representation or image of Calvary has the power to apply to the souls of men, *ex opere*

operato, the effects of the Sacrifice of the Cross. The Mass therefore is a true sacrifice, but a relative and applicative one, which always looks toward Calvary and always applies its merits. When placed in the form of a theological statement, the view of Vasquez states that the Mass is a true sacrifice because Christ is placed in the form of an image representative of the Sacrifice on the Cross, an image, *ex opere operato*, efficacious to apply to the souls of men the effects of Calvary.

The dominant idea of this view, namely that the Mass is an image of Calvary representing the death of Christ on the Cross, is the foremost thought of the Latin and Greek Fathers. They do not discuss the question in its present theological form, but state clearly that the Eucharistic Sacrifice commemorates the Sacrifice of the Cross and represents here and now what once was accomplished on Calvary. Should not the expression of this idea be the cornerstone of the true theological opinion on this question? The Council of Trent is explicit on this point.[1] The decree is as follows: "In order that our Lord might leave to His beloved spouse the Church a visible sacrifice such as the nature of man demands and one by which the bloody sacrifice once offered on the cross would be *represented* . . . He offered His Body and Blood to God the Father under the species of bread and wine." A reading of St. Thomas brings full confirmation.[2] In three different places the Angelic Doctor describes the Mass as the image which represents the Passion of Christ, and he expands this idea by picturing the altar as the cross, the corporal as the linen sheet, and the chalice and paten as the sepulchre. On the basis of the Fathers, the Council of Trent and St. Thomas, it seems just that the cornerstone of the new theory should be the statement that "the Mass is a true sacrifice because it is an image of the death of Christ on the cross".

When we ask Vasquez, "How is the Mass an image of Calvary?" he tells us that the representation lies in the mystical destruction which takes place in the Mass. He holds that there is neither a real nor an equivalent destruction; but there is a symbolical or mystical one, which represents the death of Christ on the cross. The words of consecration, "the sword

[1] Sess. XXII, cap. 1.

[2] Q. LXXXIII, a. 1, 2, 3, ad 3[m].

of the priest," not really but apparently separate the Body and Blood of Christ. To the eye there is a destruction. This represents the actual separation of the Body and Blood on the cross, is an image of the death of Christ and can be termed a symbolical or mystical destruction.

It must be clearly kept in mind that the Mass is not a bare and nude representation of the death of Christ on the cross, but one which by Divine institution applies to the souls of men, *ex opere operato*, the effects of Calvary. On the cross a true sacrifice was offered, which produced a fourfold effect, adoration, thanksgiving, satisfaction, and petition. In order that this fourfold effect might be applied to the souls of men by an external, practical image or sign the Son of God instituted the Sacrifice of the Mass. *Ex opere operato*, that is, by virtue of the act placed and independent of the dispositions of the one who offers it, the Mass always applies to the souls of men the divine effects of Calvary. Therefore it can justly be called an applicative sacrifice. On this point the Council of Trent is clear.[3] The decree is as follows: "In order that our Lord might leave to His beloved spouse the Church a visible sacrifice such as the nature of man demands and one by which the bloody sacrifice once offered on the cross would be represented and its power of salvation *applied* to the remission of those sins which are committed by us daily. . . . He offered His Body and Blood to God the Father under the species of bread and wine." The authority of St. Thomas can be used in confirmation. The Angelic Doctor often states that the Eucharist as a sacrifice differs from the Eucharist as a sacrament in this alone, that as a sacrifice it is offered to God and as a sacrament it sanctifies men. In all other points they are the same. Since the Eucharist as a sacrament applies the merits of Christ *ex opere operato* to the souls of men, in like manner the Eucharist as a sacrifice must apply the merits of Christ *ex opere operato* to the souls of men. From the decree of the Council of Trent and the reasoning of St. Thomas, we are fully justified in describing the Mass as an applicative sacrifice.

The final point of the theory is to bring out the relation of the Mass to Calvary. In his Epistle to the Hebrews St. Paul

[3] Sess. XXII, cap. 1.

insists that we were redeemed by one all-sufficient sacrifice.[4] "But this Man offering one sacrifice for sins forever sitteth on the right hand of God. For by one oblation He hath perfected forever them that are sanctified." The Mass in consequence is not a new and additional sacrifice but one which is identical with the sacrifice of the Cross. As the Mass applies the merits of the sacrifice on Calvary and is never considered apart from but always in union with the sacrifice of the Cross, it follows that the Mass is a true, relative sacrifice. Tixeront states this opinion in commenting on the words of St. Augustine: "This sacrifice however is not absolute; it refers to the sacrifice of the Cross commemorating it, for in reality there is but one sacrifice."[5]

The question: "How is the Mass a true sacrifice?" is an important one. The quotation at the beginning of this article reminds us that it needs an answer, clear, convincing and upon which theologians can substantially agree. Does not the old, Catholic view of Vasquez, adopted by Perrone and Coghlan, seem to be the true answer? It tells no new story. It pictures the Mass as an image of the death of Christ on the cross; so do the Fathers and St. Thomas, while Trent in the decree cited above uses the word "representaretur". It describes the Mass not as a dead but as a living image, which by Divine institution applies to the souls of men, *ex opere operato*, the effects of the sacrifice of the Cross; St. Thomas does the same and Trent in the decree cited above uses the word "applicaretur". It links every Mass with Calvary and brings out the relation which exists between the bloody and the unbloody sacrifice. In a word it sets forth a theory, solidly based on Catholic tradition, which throws the shadow of Calvary over every Mass and pictures the Eucharistic sacrifice to the faithful as an ever-flowing fountain applying to their thirsty souls the divine merits of the sacrifice of the Cross.

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[4] 10: 12-14.

[5] Vol. II, p. 416.

A FEW WORDS ABOUT MEDITATION.

All who have read ascetic works and gone through the Spiritual Exercises in retreat do not lack knowledge of the considerations that help them to acquire virtues and advance in holiness. Hence, in meditation or morning prayer they have less need of laboring with the understanding, and they should devote themselves rather to eliciting fervent acts of the will (acts of adoration, praise, thanksgiving and love).

Holiness lies in union with God and this union is chiefly a union of the will. That method is best which makes acts of the will more numerous and more interior, for such acts lead more rapidly to perfection, since the repetition of the acts generates solid virtue in the soul, and gives a facility of abiding in loving union with God.

No doubt, we must not neglect considerations; but their main use is to excite the will, and prompt it to seek God in true adoration and love. Here is a sentence from Rodriguez (*Christian Perfection*) which is well worthy of attentive and practical study: "It is very important *to continue for a long time in the affectionate movements of the will:* and the masters of the spiritual life say that prayer arrives at a sovereign degree of perfection when we no longer try to excite the love of God in our hearts by way of meditation, but when the heart, penetrated with this love, for which it yearned, rejoices in it and reposes in it as the goal of all its endeavors and desires."

What is stated in this last sentence is simple and easy to anyone who has a sincere desire to advance in Divine love, and an energetic resolve to do, with the help of grace, all that is necessary for that grand purpose. Let us hear Bossuet tell us how this may be done. "The soul," he says, "by her fidelity in mortification and recollection usually receives a purer and more interior prayer which consists in a simple interior gaze, regard, or loving attention, directed toward some divine object, whether God in Himself or one of His Perfections; it may be our Lord Jesus Christ, or some one of His mysteries, or some other Christian truth. The soul, discarding all reasoning, then employs a gentle contemplation by which she is maintained in peace." All that is here stated by Bossuet is quite in our power, and we can practise it *if we have the will to do so.*

When we pray, although we begin with some consideration of the understanding, the soul loving God passes easily and at once to the object of her affection, and, intent upon the holy thought of God which she has, or vision as we may call it, she finds delight in tranquil adoration, praise, thanksgiving, reparation, and petitions.

As far as meditation is concerned there are three classes: (1) considerations by discourse or multiplied reasonings—the class of beginners: (2) some few reflections, persisted in for a long time—class of the more advanced: (3) simple and loving attention to God's presence in the soul—class of the perfect and spiritual. It would be a gross mistake to stop short at fine thoughts and feelings: the proper outcome of prayer is the practice of the virtues and of that love of God which results in prompt obedience, mortification, meekness, humility, patience, and solid devotion. It is not necessary to be very busy (during prayer) in making acts of these virtues: it is enough to love God, and if the love is true, it will lead us to the practice of virtue in the events of our everyday life. In prayer we should be satisfied to give free play to the will by penetrating our souls with the love of God which necessarily includes general dispositions to self-devotion and self-sacrifice to be practised outside of prayer.

Little by little a great change will be effected by this sweet kind of prayer, which consists in a loving attention to God's presence in the soul. One result is a lessening of over-activity and of a want of recollection in doing external work, and a certain composure and self-restraint that begins to reign both in the exterior and the interior—a most precious fruit this. A consciousness of God's abiding presence gradually takes possession of one's spirit—"God grows like a dawning splendor before us"—and beneath the outward mask, or veil of external work, one is enabled to lead a secret life in which God (with His Angels and Saints) dwells, upholding and strengthening our weak being, and brooding with ineffable love over the soul He has created and redeemed.

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CATHOLIC FELLOWSHIP IN THE "ELKS".

Qu. A young man, a member of my choir, was offered five dollars for every time he should sing at a funeral conducted by the Elks. He is a conscientious young man; and much as he would like to earn the five dollars, he refused to accept the offer until he should be assured that he could licitly do so. Would he be allowed to sing at such a funeral? I would be grateful to you for an answer to this question.

Archbishop Katzer, in a pastoral dated 20 January, 1895, and quoted in the *Catholic Encyclopedia* (Vol. 14, p. 71), says: "The Catholic Church has declared that she considers those societies illicit and forbidden which (1) unite their members for the purpose of conspiring against the State or Church; (2) demand the observance of secrecy to such an extent that it must be maintained even before the rightful ecclesiastical authority; (3) exact an oath from their members, or a promise, of blind and absolute obedience; and (4) *make use of a ritual and ceremonies that constitute them sects.*"

The Elks have their own chaplain and ritual, and hence, I maintain, they come under the Church's censure, although they are not forbidden by *name*. Some priests do not agree with me. They say that many priests belong to the Elks, and that their ritual contains nothing contrary to Catholic doctrine.

If it is an illicit society, I take it that no Catholic is permitted to have an active part in their funeral services. Am I right?

M. L. L.

Resp. The question whether or not the Order of Elks is a society in which a Catholic may not take active part or membership, cannot be answered categorically when applied to individual instances such as the above.

The society is registered—and the contents and tone of its constitution and laws appear to justify the claim—as a "Benevolent and Protective Order, the distinguishing character of which is charity, inoffensive, untraced, and unsuspected". Whilst its affiliations are undoubtedly "freemasonic", and it employs cabalistic signs and secrets, these are not of a sectarian character, nor are they withheld from legitimate and competent ecclesiastical or judicial authority when good reason appears for their communication. The so-called chaplaincies are intended as official titles for conducting a conventional ceremonial not of a religious but of such ethical or moral character as is called for in all public conduct. It is on this

plea that Catholics and at times priests are elected members to represent charitable or philanthropic enterprises and good-fellowship.

Whilst therefore the organization of Elks stands by its affiliations as friendly to, if not conniving with, the principles and activities of Masonic fraternities which are pledged to absolute secrecy and are therefore a danger to the commonwealth and to the Church, it cannot on the other hand be denounced as sectarian or hostile to religion.

This fact reduces the question of the lawfulness of association with the Elks as a member or in coöperation with its enterprises, ceremonies, funerals, and festivities, to one of pastoral prudence in which the priest or spiritual director has to weigh the risks of the individual or of the local community, of alienation from Catholic truth and practice, or also the danger of scandalizing those who see in coöperation with the society of Elks a denial of the faith and practice of the Church. There are places and circumstances where public peace and charity toward men of good will who have no ill feeling toward the Church suggests tolerance, if not also coöperation, in matters of common welfare, public utility, and social community life; whereas in others the type of representatives of the Elks would suggest sectarian bias or denial of those principles of faith and practice for which the true Catholic is bound to stand in public as in private life. Social profession of charity is of its nature much like fire. It is of benefit so long as it is safeguarded by certain limits often not easily defineable. But if this kind of fire happens to pass these limits—owing to a slight breath of air or the proximity of kindred fuel—it becomes destructive.

THE TEACHING OF LATIN IN OUR SEMINARIES.

There is something wrong with our teaching of Latin. In spite of years of study, in spite of the fact that our text books in the higher classes of the seminary are generally in Latin, the average priest who is ordained has not the easy familiarity with Latin one might expect. He does not speak it with ease; he does not read it with ease; he does not understand it with ease. We are reminded of the priest who explained that

the Ordinary of the Mass was always easy to him; his difficulty, his loss of time was attributable to the Proper of the Mass with the daily change of Orations and Scriptural passages. Ecclesiastical conferences are conducted in English, diocesan communications are couched in English; our vaunted command of Latin seems but a shadow. Is there an explanation?

The text books in our secondary schools and preparatory seminaries for many years (Arnold, D'Ooge, Collar & Daniel, Bennett, Smith) have been composed largely by professors in secular classical schools, and their system has impressed itself on our teaching. What is this system? We may judge it by the prefaces to these Latin primers: to make Latin seem alive, to correlate Latin and English, to make for general culture, to minimize the difficulties of the first year.[1]

The old justification for the study of Latin, the training of the mind to rigorous exactness, is not insisted upon. The declensions are begun; next, a bit of a conjugation, an odd adjective, with a few prepositions—all in the feverish haste to drive the student into the making of sentences, to make that which is conceded to be dead seem alive. The hollowness of the effort is not lost on the student. He revels in sentences. They withdraw him from the insistence upon forms, and, with a noun here and a verb there, he generally manages to present a version that will pass muster. His attitude toward the language will always reflect that of the teacher. It is most difficult for the best-intentioned teacher to insist on thoroughness when he knows that the book in his hand avoids it: "Some nouns in *is* are masculine; some adjectives in *er* retain the *e* throughout." The natural question in the mind of the student is: "What nouns, what adjectives?" When they are not specified, he rightly concludes that exactness is not required, that a smattering of phrases is sufficient

[1] As an example of the minimizing process we may compare, in one respect, McClintock's *First Book in Latin* (ed. 1851) with Smith's *Latin Lessons* (1913). McClintock (Pref. V) writes: "Perhaps the most marked peculiarity of the etymological part of the book will be found to be the doctrine of the genders of the third declension, which we have reduced for the first time to a form at once philosophical, we hope, and practical." In a note he adds: "The summary of rules, with all the exceptions, will be found to occupy two pages only." The more modern book (page 32) merely informs us that nouns of the third declension may be masculine, feminine, or neuter.

without too much attention to such distressing things as gender and case, and above all, exceptional forms.

The second element which makes for failure is the Cæsar fetish. All first-year students are pointed for Cæsar. Imagine a grade teacher allowing her students to learn only the constructions that are commonly used, say in Macaulay. This Cæsarian bugaboo has colored the entire character of first-year work. It has convinced many an expectant student that Latin is indeed an impracticable language. Walls and queer looking bridges, legates and legionaries, Allobroges, and Haedui, Dumnorix and Diviciacus, all attacking his intelligence and leaving him aghast. How he hails with delight any word which will establish a relationship with his former experience! Equipped with a martial vocabulary of five hundred words, he next finds himself in the law courts. Intricate points of law are arrayed before him; he marvels at the number of judges, never dreaming they are the jury. He forgets most of his war experiences and with a legal terminology attacks Vergil. He thumbs his book, knowing the task is hopeless, and muddles his way through pastoral Georgics or amatory Eclogues, or submits to a scant portion of one of the twelve books of the Æneid, wondering what it is all about. He cannot grasp style or meter, or syntax; he does not know forms. Along with this he finds a gradually decreasing insistence on Latin prose, the one definite task which will fill him with the sense of accomplishment. His interest killed, his enthusiasm quenched, he begins the study of philosophy in Latin thoroughly cowed, always prepared to bow before the inevitable, convinced that there is no such thing as intelligible Latin. He rushes to English text books to lessen his labors on the Latin book; then he gradually becomes convinced that Latin can be an instrument for current thought, but alas, before he can revise his first impressions and incorporate the language into his equipment, he has left the seminary and is passed beyond the pale.

What can be done to remedy the situation? First, we must abolish the use of all books claiming easy methods, making Latin seem alive (the supposition is that it is dead), etc. They are the bane. The attempt to cajole the student into believing that what is hard is easy, that what is dead is alive, has failed.

Instead of the simultaneous dead-alive method, two methods appear worthy of trial, and have been tried with some success.

The one presumes that Latin is a living language and teaches it as such, very much as a modern language. Its basis is Christian Latin, the vocabulary is largely religious, and the student finds an immediate practical use for the Latin he learns in his daily prayers, his Mass prayers, his preparation for the Sacraments, etc. As he becomes familiar with the easy-flowing, baptized Latin of the Church, the words of which possess a real meaning for him, he is initiated into the forms and syntax of the language and later becomes acquainted with the classical authors. This method is exceedingly tempting. It has been tried in secular schools in England of late, but obviously has a far wider opportunity with Catholics. Its chief weakness lies in the fact that Latin is an inflected language and to drive this home in the mind of the student he must be constantly withdrawn from his pleasant excursions in sentences to the drill in forms.

Perhaps the more practical method for lasting results is to start the student with a good grammar and a dictionary. The year is begun with a short review of English syntax, emphasizing the parts of speech, because experience has shown that many a teacher has failed in teaching the parts of speech in Latin because the student was blissfully ignorant of a part of speech in any language. The letters of the language are then studied as in our "a-b-c's" and each one is pronounced with the pronunciation urged by the Holy See. The forms of each part of speech are then studied. The first declension is begun and nothing else intrudes until it is completed. The regular forms, the special forms, the Greek forms, the rules of gender; so on through all the five declensions. The student studies forms and gender, the two elements he can never dodge in his future work. He is not beguiled into studying because the language is interesting: all beginnings lack attractiveness and it is a mistake to anticipate verbs to make the study of nouns interesting. It rather confuses, if that denotes interest.

This work can be enlivened, however, by the use of cards and various forms of games, never leaving the essential work at hand. After a month or two of the drill, the student can recognize any noun, its declension, its case, its gender and in

many instances its meaning. He forms his vocabulary naturally, not with an artificial slant toward Cæsar, but with an emphasis on irregularities. He thus forms a vocabulary useful for all Latin, as the irregular words are generally the ones most used, becoming irregular by the rough treatment they receive in everyday conversation.

After the study of the noun is finished the adjective is studied, in its forms and comparisons. Adjectives are then attached to nouns and declined together, in amusing combinations, perhaps, to bring out in the form the rule of concordance. No sentences are yet formed; there is no time, and the need is not felt as the interest is yet keen on words. The pronoun follows next, using combinations of the demonstratives and other pronouns with nouns and adjectives. The conjugation of verbs follows, and this is the earliest moment at which it would seem advisable to allow simple sentences to enter into the class work. The irregular verbs follow, conjugated entirely with incessant drill on the various forms. Next the adverbs, their formation and comparison. In a word, nothing is begun that is not thoroughly pursued to the end. The particles need not be taken up in detail; they are better reserved for their place in syntax. At the end of the first half-year the student should have at his command the forms of the Latin language; he should be equipped to present on demand any form that his future work in syntax will make necessary.

This appears a hard, dry, colorless system, but it is a system which in actual practice finds the student ever on the alert. He is not persuaded into believing that his work is interesting; he is first convinced that it is necessary, and if it proves interesting so much the better. He is constantly urged to look up the meanings of words in the dictionary; he acquires a close familiarity with his grammar and thus he cultivates early the two books which must always be at his side during his course. Many a student of a first-year book has learned with amazement in later years of the existence of a grammar and a dictionary.

By reason of the intensive method, many associations are implanted in the student's mind. He sees "lapis", for example; he immediately forms the genitive, the fact that it is

masculine comes to his mind; he knows the forms of the critical cases, its accusative and ablative singular, its genitive and accusative plural. Every word he sees tells its own story. There was a time when the study of Latin meant incessant, perhaps weary drill in forms. We admit that that generation knew its Latin better than we. Its attitude is reflected in the preface to a beginners' book published by Cumming in Dublin in 1840. "Nothing can surely be ended whose beginning is either feeble or faulty, and no building can be perfect when the foundation or groundwork is ready to fall."

These thoughts are submitted with some diffidence. They form the basis for discussion, at least. Perhaps from it some experienced teacher of Latin may devise a work which will enable us to sow more deeply in our Latin instruction and reap a more abundant harvest.

P. A. COLLIS.

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MEN'S CHORUS OR MALE CHOIRS?

To the Editor, THE ECCLESIASTICAL REVIEW.

In your review of the *Code of the Diocese of Des Moines* you state that the term "men's voices" instead of "male voices" is an inaccuracy according to the Motu Proprio on Church Music. I beg to submit that, whilst I have not been able to obtain a Latin copy of this document, I find in a number of reliable translations that the term "male voices" is never used but always the term "men".

Thus in the translation used by Prof. J. Singenberger in his *Guide to Catholic Church Music* the matter is stated in these words: ". . . all the rest of the liturgical chant belongs to the choir of levites, and therefore singers in church, even when they are laymen, are really taking the place of the ecclesiastical choir" "Levites" and "laymen" do not exactly signify boys, but they are the terms used to designate the "singers in church" and "the ecclesiastical choir", though certainly not excluding boys. Again it is stated that ". . . . women cannot be admitted to form a part of the choir". Does that mean that girls can be admitted? Furthermore, ". . . whenever it is desired to employ the acute voices of sopranos and contraltos, these parts must be taken by boys". This sounds rather like an exception than the rule. "Finally, only those are to be admitted to form part of the musical chapel of a church who are men". Does that mean to exclude boys? Certainly not, but the term "men" is used.

Likewise in the translation used by W. Weitzel in his *Fuehrer durch die katholische Kirchenmusik,* not the term "male voices" is used, but the very definite term, "Die Mitglieder eines Kirchenchores sollen Maenner sein". He does not, however, thereby exclude boys.

Lastly, the very same words as cited above are used in your own publication, *Manual of Church Music* (p. 135), though certainly it is not there intended to exclude "boys".

The words used in No. 4 of canon 268 of the Code of the Diocese of Des Moines are exactly the same as those used in many other authoritative writings, and therefore, it would seem, sufficiently accurate. Other numbers of the Code clearly show that the boys' voices are not excluded.

Resp. The "Motu Proprio" referred to (22 November, 1903) was published in Italian. It carefully avoids misunderstanding by simply stating that women are not to be the interpreters of the liturgy in the public services of the Church as chanters; and adds that if soprano or alto parts are used boys voices are to be employed.

Le donne essendo incapaci di tale officio (liturgico) non possono essere ammesse a far parte del coro o della capella musicale. Se dunque si vogliono adoperare le voci acute dei soprani e contralti, queste dovranno essere sostenute dai fanciulli secondo l'uso antichissimo della Chiesa."

We speak of course of men frequently as including boys—or even women; but to say "men's choirs" when we can say "male choirs," leaves room for misunderstanding, since the distinction between "men's choirs" and "boys' choirs" is equally common.

FRANCISCAN ACTIVITY IN AMERICA.

One of the marvels of the saints and their works is their adaptability to the needs of the times. St. Francis of Assisi has always been considered a characteristically medieval saint. Thousands who have come under his spell would never dream that he has a mission for our day and our country. Yet he who seven hundred years ago became an outcast for Christ is producing wonderful results in the busy, achieving days of twentieth-century America. The three branches of his Order

—the Franciscans, Conventuals, and Capuchins—number two thousand Friars in two hundred and fifty houses scattered up and down this country. The Friars are conducting twenty-one educational institutions, and through their eleven periodicals reach over 2,500,000 readers. The 15,000 Sisters of St. Francis and the more than 100,000 Tertiaries are additional proof of the enduring power of the Poverello.

The sons of St. Francis are wholesomely modern in giving much attention to the subject of education. The annual Reports of the Franciscan Educational Conference embodying the results of the deliberations of the Friars have evoked very favorable comment from educators generally, and many requests have been made to make them more widely available. The Secretary of the Conference (Herman, Pa.) announces in answer to these requests that he has available for distribution a limited number of Reports dealing respectively with Scotus and the Franciscan School, the teaching and writing of history, and the teaching of science and the equipment of science laboratories.

The chief result of this year's Conference is the inauguration of a series of "Franciscan Studies". These studies will not confine themselves to a narrow field, but will include treatises of interest to the general reader. The Franciscan writers will, of course, give particular attention to the history of the Order, both at home and abroad, and will apply the principles of St. Francis to whatever subject they may have in hand. They will also be expected to treat their subjects in the practical, original, and individual manner that has come to be acknowledged as a characteristic of all things Franciscan.

The first number of the series, *Science in the Franciscan Order*, a historical sketch by the well-known historian, the Rev. John M. Lenhart, O.M.Cap., is now off the press. It is a summary of what the Friars have done in science during the past seven hundred years. It tells how St. Francis introduced the poetical motive into the study of nature; how his sons at Oxford were pioneers in medieval science; how Friar Roger Bacon revolutionized all science study and eventually became the father of experimental science. The monograph describes the achievements of the Friars in mathematics, astronomy, and pure science; in natural history, physical and mathematical

geography; in discoveries and explorations; in the making of maps, and didactic and scientific apparatus; and so forth. The dissertation is a veritable arsenal of facts for disproving the slander of the Church's opposition to science. All statements are, moreover, duly authenticated, and the scholarship of the essay will command respect everywhere.

Science in the Franciscan Order is an auspicious beginning for the series of "Franciscan Studies," and we trust that it will meet with the encouragement on the part of the clergy and laity that it deserves.[1]

This Franciscan undertaking is a step forward in remedying a situation that is the subject of universal complaint, namely, the small amount of productive scholarship on the part of American Catholics. There is urgent need of promoting in America the scholarly and literary activity that is characteristic of the Catholic clergy and laity in some other lands. Individual initiative is unequal to this large task, and the Franciscans are fortunate in having at their disposal the Franciscan Educational Conference which represents the eleven Franciscan Provinces of the United States and Canada. The Rev. Felix M. Kirsch, O.M.Cap., has been elected editor-in-chief of the "Franciscan Studies" and he will be assisted by eleven associate editors representing all the Provinces affiliated for the purpose.

K.

IMPORTANCE OF THE PARISH SCHOOL.

The value of the religious school in developing the congregational life of a newly established parish is generally recognized. But it is given definite and practical effect only through legislation that has the sanction of diocesan authority, such as is embodied in the following regulation adopted at a recent meeting of the Diocesan School Board of Philadelphia and communicated by order of the Archbishop to the clergy under his jurisdiction:

When a new parish is formed it will proceed to the erection of a parochial school as soon as possible. Meanwhile its children shall

[1] Joseph F. Wagner, Inc., New York.

be permitted to attend the school or schools of the parent-parish or parent-parishes which they formerly attended. Any extra expense incurred by the old parish or parishes because of such attendance shall be compensated by the new parish, according to an amicable arrangement between the pastor or pastors of the old parish or parishes and the pastor of the new parish.

The pastor who organizes a school at once wins the sympathy of the people, even of those who are lukewarm. Through the children he attracts, instructs, and gains a hearing and permanent help for his pastoral work.

A MARRIAGE DISPENSATION.

Qu. Jessie, baptized in the Methodist Church when she was very small, was married to Henry in Trinidad, Colorado, 15 January, 1892. This marriage was followed by divorce. Henry is still living. As he is a hater of religion, the presumption is that he was never baptized. Now Jessie wishes to marry a Catholic. Was her first marriage valid?

Resp. The difficulty which confronts our querist caused concern also to the Vicar Apostolic of Arizona, who submitted two questions to the Holy See (Col. S. P. F., 1412) in 1884, as follows:

I. Should the decree *Tametsi* of the Council of Trent be considered as promulgated in the entire district which was under Spanish dominion, or only in the section of the district which at that time was inhabited?

II. What is to be done in the case of marriages contracted against the law of the Church?

Reply to I. To the first part, affirmatively; to the second, negatively.

Reply to II. Marriages between Catholics who do not observe the Tridentine form are invalid, except in the case where the contracting parties, living in remote places, cannot without great difficulty present themselves before their own priest, and enter marriage in the presence of at least two or three witnesses. In the case of heretics who contract marriages with each other or with Catholics, if they are in good faith, the Vicar Apostolic should not disturb this good faith; if one or both are not in good faith, he should

in his prudence take care that they renew their consent, after receiving an Apostolic dispensation from the impediment of mixed religion, with the proper formalities. If one or both desire to contract a new marriage, he should diligently inquire whether the party who still adheres to heresy, has received baptism; if it is established beyond doubt that he was not baptized, the marriage should be declared invalid. Otherwise recourse should be had to the Holy See, explaining all the circumstances of fact.

The procedure for our correspondent is clearly indicated. He should institute an investigation concerning the baptism of Henry and if the facts or presumptions allow, a declaration of nullity on the ground of disparity of worship should be requested. If the evidence of the non-baptism is insufficient, there is sufficient reason to seek a declaration of nullity on the ground of clandestinity.

The answer quoted declares that the decree " Tametsi " was in force in 1884 in the region formally under Spanish dominion. This is more clearly specified in the " Postulata " of the Council of Baltimore in which the decree " Tametsi " is declared to be in effect in the Province of Santa Fe, except the northern part of the territory of Colorado, which does not include Trinidad. In the same " Postulata " the Holy See was asked to extend the Benedictine Declaration to the province of Santa Fe. This request was not complied with, so that the juridical status of Trinidad in 1892 did not differ from that of 1884, the time of the reply that is quoted above.

KISSING THE HAND OF CELEBRANT AT MASS.

Qu. Does the general rule of kissing the hand and the article in giving and receiving something from the celebrant apply to the ordinary Mass servers, as we know them in the States?

Britt, in *Ceremonial for Altar Boys* (edition 1904), states that the server " need not kiss the biretta ", but makes no mention of the hand, beyond mentioning De Herdt's rule that the server never kisses the celebrant's hand.

Is there any S. C. R. statement on the subject?

If the answer to the first question is affirmative, when does the server kiss the priest's hand in Low Mass?

Resp. The server at low Mass is never directed to kiss the ordinary celebrant's hand. "Ministri inferiores osculantur rem quam dant aut recipiunt, non vero manum celebrantis." This prescription is based on the rule laid down in the missal (Ritus servandus in celebratione, VII, 4) and supported by decision of the S. Congregation of Rites. "Minister, tam in porrigendo quam in recipiendo, osculetur utramque ampullam vini et aquae, quin tamen osculetur manum celebrantis." D. A. 4193.)

RECITING THE LITANY IN PUBLIC.

Qu. Which is the correct way of saying the Litany? Should it be as in (1) or as in (2), and why?

(1) *Priest:* Lord have mercy on us.
People: Christ have mercy on us.
Priest: Lord have mercy on us.
People: Christ have mercy on us.
Priest: Christ hear us.
People: Christ graciously hear us.

(2) *Priest:* Lord have mercy on us.
People: Christ have mercy on us.
Priest: Lord have mercy on us—Christ hear us.
People: Christ graciously hear us.

Resp. The second method is the approved one because the repetition of the invocation "Christ have mercy on us" in (1) is an introduction of a petition not found nor called for in the text of the liturgical Litany.

LITURGICAL REVERENCES IN CHURCH.

Qu. 1. What is an altar boy supposed to do at the altar before and after Mass in a church where the Blessed Sacrament is not kept?
2. What are the people supposed to do when entering or leaving such a church?

Resp. The altar boy is to genuflect "in plano" when reaching and leaving the altar. "Minister inserviens Missae in altari ubi SS. Eucharistiae Sacramentum non asservatur, unico genu flectere debet accedens ad Altare et quoties ante medium transibit aut ab eo recedet." (S.RR.C., 16 November, 1906).

The Church does not prescribe ceremonies for the laity in this matter. During the Mass the obvious rule would be to follow the actions of the server in the conduct of kneeling and standing. Whilst many persons follow their sense of individual devotion, different customs have been introduced under the leadership of catechists or religious teachers which it would be unwise to disturb. A consistent way is to kneel during the more solemn parts, as from the Sanctus to the ablution after Communion, to stand at the Gospels and Credo, and to sit or kneel during the other parts.

PROFITS FROM THE CANDELABRUM.

Qu. At our last Conference there was a lively discussion on the question: May a pastor appropriate to himself the profits from the candelabrum? As secretary of the Conference I was to submit the question to the ECCLESIASTICAL REVIEW. P. J. M.

Resp. St. Matthew (21:13) has some pertinent words, repeated by all the synoptics (Luke 19:46 and Mark 9:17), for the sellers of goods in the temple, which seem to us to make comment on the above unnecessary.

CARE OF THE SACRED VESSELS.

Sacristans may wish to know how to keep a chalice clean. Here is a way. After using the sacred vessels, particularly in warm weather, take a piece of canton flannel, moisten the cloth with alcohol and wipe off the grease spots on the paten and chalice. (Wherever the fingers touch the polished gold there is a grease spot.) It is not sufficient to polish the surface with a piece of chamois. To keep the high polish on sacred vessels you must use alcohol; otherwise you simply transfer the grease and the dirt from the chalice to the chamois. If a chalice having a base with filigree or raised work needs cleaning, take a soft toothbrush and ivory soap and warm water. Dry it with a clean towel, rub off with alcohol; then use a polishing cloth, such as a piece of canton flannel saturated with jeweler's rouge. It will bring a high polish on gold and silver. Sometimes silver, even when it is gold-plated, becomes oxidized. This polishing cloth will remove those spots and restore the polish—the brightness of the gold and silver.

W. A. W.

Ecclesiastical Library Table

RECENT PHILOSOPHICAL LITERATURE.

The abundant and diversified harvest which we are again able to gather on the field of philosophical literature proves eloquently how deeply rooted and irrepressible the metaphysical instinct is in the soul of man. As soon as the most imperious and insistent needs of his body are satisfied, man gives himself over to reflections on the nature of the world about him and tries to answer those obstinate questions concerning his own destiny that spontaneously arise within him in his moments of leisure. It can truly be said that metaphysical speculation is not a luxury but an indispensable necessity for man. To merely take his existence for granted, to confine himself to a mere acceptance of the universe and just to use and enjoy things without asking questions is utterly impossible for him. However practical an age may boast of being, it cannot succeed in suppressing the philosophical impulse or diverting man's attention from the fascinating problems that stir his imagination and arouse his curiosity. Nor has our generation, in spite of its material preoccupations, lost the philosophical temper and the spirit of metaphysical inquisitiveness. Science, though it bulks large in our days, has nevertheless not perceptibly weakened the interest in philosophical inquiry. Still man cannot live without the larger vision.

The Problem of Knowledge. Old and persistent as the problem is, it assumes a new phase in every age. Though the past has honestly and seriously wrestled with it, it has never been so adequately discussed as in our days. The one absorbing concern of humanity to-day seems to be the great question whether it can know at all or whether it is only the sport of delusion.

Scholastic epistemology has not remained uninfluenced by these discussions. It has found certain readjustments necessary and modified in various ways its realistic theory of knowledge so as to fit in with newer psychological discoveries. There are shades of opinion with regard to the extent of the objectivity of our sense knowledge and divergent views concerning the manner in which we perceive external objects.[1]

[1] The former unanimity and confidence have abated. Thus Dr. L. Noël

The necessity for a shifting of position in this respect was clearly realized by Cardinal Mercier, who endeavored to reconstruct Scholastic realism on a sounder critical and psychological basis. A lively controversy ensued which cast much light on the whole question.[2]

writes: "Aujourd'hui quelque flottement se produit dans les rangs thomistes. Le P. Rolland-Gosselin renonçait, avec quelque regret, à l'intuition directe du réel. M. Zamboni tout récemment, faisant écho à ces inquiétudes, se demandait si les audaces courageuses du réalisme répondent à la vraie pensée de saint Thomas. Il s'est même trouvé un professeur de séminaire pour dénoncer l'immédiatisme exageré, doctrine contraire à la fois aux données les plus certaines de la psychologie expérimentale, aux thèses les mieux établies de la philosophie scolastique." ("Le Réalisme immédiat", in *Revue Néo-Scolastique de Philosophie,* May, 1923, Louvain.)

Cf. also: R. P. Gredt, O.S.B., "Dernier fondement de notre connaissance du monde sensible", in *Revue Thomiste,* 1922; J. Lemaire, *Études sur la connaissance sensible des objets exterieurs,* Malines; Charles Sentroul, *Kant et Aristote,* Paris, 1913; J. Geyser, *Grundlegung der Logik und Erkenntnistheorie in positiver und kritischer Darstellung,* Munster, 1919. The latter advocates a reconstruction of the Scholastic theory of concepts that would harmonize it with well-established facts of relativism and would make due allowance for a pragmatic and biological interpretation of human knowledge. For it can hardly be maintained that human knowledge is absolute and entirely independent of subjective conditions.

Father A. Stonner, S.J., divides modern scholastics into critical realists and perceptionists, the former holding that sense perception only mediately terminates at external objects, whereas the former claim that we have an immediate intuition of the external world. But whatever their differences may be, they both defend the validity of sense knowledge and eschew the pitfalls of scepticism and phenomenalism. ("Der kritische Realismus und die Erkenntnis der Aussenwelt", in *Philosophisches Jahrbuch,* Fulda, 1920.) The controversy between these schools at times becomes heated and one hurls at the other severe accusations. Dr. Noël in the article referred to is moved to complain: "On me permettera de rappeler qu'il avait été nécessaire un jour d'écarter de l'école de Louvain le reproche d'illationisme." L. c.

[2] See *Critériologie Générale ou Traité Générale de la Certitude;* Louvain, 1905. The position of Cardinal Mercier violently attacked by the older Scholastics was loyally and staunchly defended by his disciples, C. Sentroul, De Wulf and Noël, and gradually came to be more and more recognized. Mercier's aim was to free the Scholastic theory from all unwarranted dogmatic assumptions and to place it upon an impregnable foundation. "C'est le mérite", says Dr. Noël, "aujourd'hui bien reconnu, du Cardinal Mercier, d'avoir résolument poussé la Critériologie dans la voie de la sincérité radicale. Pas d'affirmation arbitraire imposée à la reflexion et soustraite à son examen; pas de critère de sauvetage, embarquant, sur des guaranties incontrolables, les certitudes menacées. Il n'y a, aux inquiétudes de l'esprit, d'autre remède que celui d'une sereine clarté." L. c.

Father Bernhard Jansen, S.J., also admits that the exigencies of our times have compelled Scholasticism to become more exacting in its critical requirements and more cautious in exploiting the data of revelation in purely philosophical investigations. His words in this connexion are particularly interesting, if not actually startling, and deserve to be pondered seriously. "Die neue Philosophie", he writes, "hat gewissenhaft, fast aengstlich ein Hinuebertragen der Theologie in die reine Vernunftswissenschaft gemieden, energisch ein Fruchtbarmachen der Offenbarungswahrheiten fuer das natuerliche Erkennen abgelehnt. Das ist in etwa prinzipiell berechtigt, das glaeubige, einheitlich

A stimulating study of the problem of knowledge comes from the pen of Dr. W. Switalski.[3] In his treatment of the question he appears to deviate somewhat from the Thomistic traditions and to approach more closely to Augustinian ideas. In the chapter, Wesensschau and Gotteserkenntnis, the influence of St. Bonaventura is quite evident.

A rather remarkable piece of work is Mr. C. Spearman's volume on the nature of intelligence, which combines in a very happy manner the results of psychological experiment and theoretical deduction.[4] The author approached the problem from the point of view of experimental psychology, but arrived at the same conclusions which the Scholastics reached by more apriori methods. A confirmation of the Scholastic theory of cognition from such quarters that cannot be suspected of any prepossessions in this respect is particularly valuable and likely to arouse considerable attention.

Besides those mentioned, Bersani Stefano,[5] Jacques Maritain [6] and Bernhard Jansen, S.J.[7] have made some interesting contributions to the Scholastic theology of knowledge.

denkende Mittelalter ist darin gelegentlich zu weit gegangen. Psychologisch bleibt ja auch stets eine grosse Gefahr vorhanden, nachtraeglich anzunehmen, man habe eine Wahrheit aus kritischer Fragestellung und mit zwingender oder doch wahrscheinlichen natuerlichen Beweisgruenden gewonnen, die man zuerst bloss auf die Auktoritaet des unendlich wahrhaftigen Gottes angenommen hatte." ("Vom Muendigwerden der Weltweisheit", in *Stimmen der Zeit*, May, 1923.) It is expedient for Catholic Philosophy to avoid even the slightest semblance of rationalization; for nothing would tend to discredit it more thoroughly in the eyes of the modern thinker.

[3] *Probleme der Erkenntnis;* Munster, Aschendorff.

[4] *The Nature of Intelligence and the Principles of Cognition;* New York, The Macmillan Company. The author deplores the unnatural divorce of rational from experimental psychology, which is detrimental to the one as well as the other. "Thus unnaturally divorced from each other, the general half could not but remain empty, the experimental half blind." With the Scholastics he traces all knowledge to sense experience. "We explicitly accept the view held almost universally since the earliest days, that all knowing begins in actually occurring experience." He is saved from positivism and empiricism by his admission that the sense data relations which also constitute real knowledge may be deduced. The coincidence with the Scholastic theory is really striking. For Scholasticism the learned Professor has high praise. He says: "Scholasticism itself is still very far from extinct; in fact, it appears about to enter upon a phase of great revival; and in any settlement of the meaning of intelligence it possesses an indubitable claim to be heard before all others."

[5] *Immaterialita e pensiero;* Roma, Ferrari.

[6] *Antimoderne;* Paris. The book contains this severe but well-merited indictment of modern philosophy: "La manière de philosopher des modernes, parcequ'elle implique dès le principe le mépris de la pensée des générations

Separated by a wide gulf from the above are the following: George Santayana,[8] Edith Landman,[9] Arthur Kenyon Rogers,[10] Arthur Liebert,[11] Nicolai Hartman,[12] Max Scheler,[13] Dr. C. D. Broad [14] and Louis Arnaud Reid.[15] These books are read-

précédentes, doit être appelée barbarie intellectuelle. Elle substitue de fait la poursuite de l'originalite à celle de la verité, et soumet le savoir, en définitive, au particularisme du sujet philosophant."

[7] *Die Erkenntnislehre Olivis;* Berlin, F. Duemmler. Olivi anticipates some of the tenets of modern neo-realism.

[8] *Scepticism and Animal Faith;* Introduction to a System of Philosophy; New York, Charles Scribner's Sons, 1923. The animal faith to which Santayana appeals cannot be regarded as a sufficient basis of certitude. A rational being cannot accept as final a blind urge; it demands insight into the motives of its mental attitudes. We raise against Mr. Santayana's position the same objection which Bertrand Russel directs against mysticism: "What I do wish to maintain—and it is here that the scientific attitude becomes imperative—is that insight, untested and unsupported, is an insufficient guarantee of truth, in spite of the fact that much of the most important truth is first suggested by its means." (*Mysticism and Logic;* New York, Longmans, Green and Co.) Mr. Santayana's efforts to overcome scepticism may be sincere, but they certainly are futile. His distinction between essences, of which we have intuition, and existences, which we accept on faith, affords us very little help. In fact it opens the door for the most complete subjectivism. The same futility characterizes most of the epistemological attempts of our days. Modern epistemology cannot get away from doubt. It has shut itself in a house without windows and now is unable to communicate with the outer world.

Of the formal qualities of the book Mr. Bertrand Russel aptly says: "The book has all Mr. Santayana's well-known merits: beauty of style, a truly philosophical temper, a wide survey of history and thought. It is full of sayings that are profound, delightful, or amusing. And it has the great merit of not pretending, by bad argument, to establish doctrines which we accept on instinct, but cannot hope to prove." (*The Dial,* September, 1923.)

[9] *Die Transcendenz des Erkennens;* Berlin, Georg Bondi.

[10] *What is Truth?* An Essay in the Theory of Knowledge; New Haven, Yale University Press.

[11] *Wie ist Kritische Philosophie ueberhaupt moeglich?* Ein Beitrag zur systematischen Phaenomenologie der Philosophie. Leipzig, Felix Meiner. We also call attention to *Jahrbuch fuer Philosophie und phaenomenologische Forschung* (edited by Edmund Husserl, Sechster Band; Halle, Max Niedermeyer, 1923), which contains two instructive essays bearing on epistemological problems. "Realontologie", by Hedwig Conrad-Martins, and "Beitraege zur phaenomenologischen Begruendung der Geometrie und ihrer physikalischen Anwendungen", by Oskar Becker. We are earnestly hoping that the phenomenological school inaugurated by Husserl will lead to a rebirth of modern philosophy and bring back sanity and soberness of thinking.

[12] *Grundzuege einer Metaphysik der Erkenntnis;* Berlin.

[13] *Die Transcendentale und die Psychologische Methode;* Leipzig, F. Meiner.

[14] *Scientific Thought;* London, Kegan Paul, Trench, Trubner & Co. The author's Pickwickian theory of knowledge does not bring us beyond a mere phenomenalism. In common with others he indulges in the reprehensible habit of coining a new terminology, a practice which increases the already existing confusion and makes the reading of modern philosophy unnecessarily difficult and tedious.

[15] *Knowledge and Truth.* An Epistemological Essay. New York, The Macmillan Company.

able not on account of the positive and constructive results which they yield but because they faithfully mirror the modern mind and in some instances offer excellent and destructive criticism of rival systems. It is strange that, though modern philosophy does not succeed in erecting any permanent monument, it always keeps the ground clear for a possible structure of the future by its trenchant and destructive criticism. Modern systems demolish one another. Thus the task becomes easy for the adherent of the *philosophia perennis*. He need only wait and will eventually come into his own.

The Field of Philosophy. The field of philosophy will have to be staked off anew. Its confines must be narrowed. At present, it takes in too much territory. Out of the vast empire over which it now holds sway various separate and autonomous provinces may easily be carved. There are various reasons that require such a reduction of its scope. Long since teachers of philosophy have felt that they are unable to cover the matter which at present goes under the label of philosophy in the time allotted. Consequently, practical considerations call for a narrower circumscription of the field. But theoretically it is also very desirable. Philosophy with the numerous accretions that have collected about it in the course of time has lost that compact unity of subject matter and that uniformity of method that ought to distinguish a well-knit science. The whole province of experimental psychology might advantageously be detached from philosophy; because it really is a scientific study and not a philosophical one in the strict sense. Besides, the treatment which it receives in connexion with philosophy is so inadequate that the result is almost farcical. Most of cosmology for the same reason should be dropped and handed over to the jurisdiction of science. Most of the theses of Theodicy have been borrowed from Theology and should be returned to where they belong. We recall the remarks of Father Jansen quoted in the footnotes. Ethics has also unduly burdened itself with foreign matter. Much time is wasted in the class of ethics with the discussion of the forms of government, socialism, the distribution of property, and other questions which are clearly matters to be settled on an experiential and not a metaphysical basis. If such pruning

were judiciously done, the noble tree of philosophy would gain in strength, beauty, proportion, and vitality.[16]

As things are we can well understand that the habitual state of mind of the student of philosophy, from the moment he enters upon the course until the day he happily escapes from it, is one of dazzed bewilderment and hopeless confusion. Meanwhile, until a proper rearrangement of the matter of philosophy has been effected, the tyro needs a guide that will show him the right direction through the trackless expanse over which his journey goes. That would be the function of an introduction to philosophy, in which type of books the German language abounds, but which is almost unknown in English, so far as Catholic philosophy is concerned.[17]

A study on this subject along the lines of Dr. Joseph A. Leighton's recent publication would be most welcome.[18] It

[16] Dr. Jos. Geyser has tried to redefine the object of philosophy in accord with these requirements. According to him only the necessary is the proper object of philosophical inquiry, because only that which is seen to be necessary can be said to be understood. And only such understanding deserves to be called philosophical knowledge. "Einen Sachverhalt verstehen oder begreifen heisst, seine Notwendigkeit einsehen. Dieses Verstehen ist das Ideal und hoechste Ziel aller Erkenntnis." ("Vom Sinn der Philosophie, der Aufgabe der Geschichte der Philosophie und dem letzten Begreifen", in *Phil. Jahrbuch*, Fulda, 1923.) This is quite in harmony with the Scholastic idea; it is a modern transcription of the definition: "scientia est cognitio perfecta per causam necessariam". But if we apply this exacting standard that alone is worthy of the highest science much will have to be eliminated and left to other disciplines that are less rigorous in their requirements.

[17] The nearest approach to an introduction to philosophy by a Catholic is *Scholasticism Old and New.* An Introduction to Scholastic Philosophy Medieval and Modern by M. De Wulf; translated by P. Coffey, Ph.D. (New York, Longmans, Green & Co.) However, students of philosophy will be glad to learn that an introduction to philosophy from a Catholic point of view is being prepared by Dr. James H. Ryan, Executive Secretary of the N. C. W. C. department of Education. The appearance of the book is looked forward to with eager expectation.

To those who are familiar with the German language we can recommend: Prof. Dr. J. A. Enders, *Einleitung in die Philosophie.* Kempten, Koesel & Pustet. For the sake of completeness we mention: Dr. Alfred Werner, *Einfuehrung in die Philosophie.* Munchen, Rosl & Co.; Dr. W. Tudor Jones, *What Philosophy Is.* London, Williams and Norgate. That the latter is quite unpretentious appears from the following quotation in which we are given a definition of philosophy: "The main object of philosophy, we are told, may be designated as an attempt to obtain a view of the universe and of life more comprehensive than the ordinary naïve view."

[18] *The Field of Philosophy.* An Introduction to the Study of Philosophy. New York, D. Appleton and Company, 1923. We see no reason for quarrelling with the author's description of philosophy, which reads as follows: "A complete philosophy includes a world-view, or reasoned conception of the whole cosmos, and a life-view, or doctrine of the values, meanings, and purposes of human life." On other matters the author's judgments are equally sane and

gives just that orientation which one requires in approaching unknown territory. It tells the student what it is all about and what it is for. Without such previous knowledge no intelligent study is conceivable. Because it is not imparted, the years of philosophy so frequently remain barren.

A Synthesis of Philosophy. For a modern thinker who has to do the whole work singlehanded and who has no school to back him and no tradition to guide him, it is, indeed, a brave thing to launch a system of philosophy. A large synthesis demands thorough familiarity with infinite detail, vast historical information, boldness of choice, keenness of judgment and breadth of intellectual vision, requirements well calculated to deter the timid from such an ambitious enterprise. Dr. Joseph Alexander Leighton has not allowed himself to be frightened by these considerations, but has courageously faced the difficulties and embarked upon the high venture of building a new system of metaphysics.[19]

just. Thus he says: "Biology cannot give us a valid philosophy of human life. We are not here to live by instinct and to be content with adjustment to the natural environment. Truly human behavior is more than a biological response to the impact of the physical surroundings."

What he says of religion easily falls in with our own ideas. "The true meaning of postulating a God, the animating principle of faith in God and the higher order of which he is the guardian and sustainer, is this affirmative response to the cry of mankind for the assurance or promise of the permanence of the life of most worth. Religion is the yea-sayer to all the higher values. If it denies some values dear to the hearts of some persons, if it calls to renunciation and sacrifice of the lower self, it does this in the interest of higher values."

The author's approach to the subject is historical; which has its advantages but also its drawbacks. Personally we would prefer a systematic approach, leaving historical data to the history of philosophy. We think this would make for greater clearness and would enable the student to visualize the salient problems more quickly.

[19] *Man and the Cosmos.* An Introduction to Metaphysics. New York, D. Appleton and Company, 1922. When the author upholds the claims of reason, we are with him. We quote with complete approval this passage: "Suffice it to say now that vision, feeling or direct experience, without interpretation, is neither science nor philosophy; and that any proposal which would brush aside the tested methods by which the thought of mankind has advanced steadily, if slowly, is suspect."

The influence of pragmatism and of Professor Royce is apparent in the author's definition of the concept. "The true concept is a principle of order, a law of a series, a relating function." An orthodox construction might easily be put on his definition of truth: "Truth is the most adequate and consistent agreement of the meanings distilled by reflexion from experimental fact, with fact and with one another."

As the analysis of his system progresses our divergence from his views becomes more pronounced. What the author says of substance is entirely unsatisfactory. "The thing is a determinate complex of qualities. . . . To return

He spares us the trouble of laboriously discovering for ourselves what the general trend of his philosophy might be by telling us frankly that his metaphysical standpoint may be called Dynamic Idealism. Of course, such a label has not an absolute value; nevertheless it renders orientation easier. There are things in this book which will strongly appeal to the Scholastic philosopher; these are in particular the realistic tendencies of the author's epistemology, the prominent and even central place which he gives to personality and his insistence upon value. At times there seems to be a very close spiritual kinship between the author and the philosophers of the School. The language might lead one to imagine that there was identity of thought. That, however, is far from being the case. Nevertheless, one can read the work with sympathetic interest and profound satisfaction. It represents a sincere, candid and honest effort to give an intelligent account of the universe and to safeguard the spiritual values that lift man above the level of the brute creation. We differ radically from the

to the problem of the thing and its qualities, a thing is a name and a concept for an empirical complex of qualities. . . . Soul-substance, conceived as the permanent and self-existing support of the empirical processes of consciousness, really adds nothing to our understanding of the actual self. It is only an embarrassing superfluity. . . . Material substance is equally useless as a substrate for empirical physical processes."

The author firmly believes in evolution; but does not try to explain it exclusively by mechanical factors. "There is an immanent cosmic teleology operating in organisms. . . . To deny that qualitatively novel powers and achievements have appeared in the life process is to deny the facts, and, by implication, to assert that all history, all temporal process is illusion."

What the author understands by personality is not at all the same as what Scholastic philosophy understands by it. "The natural self, that is, the human being considered simply as an animal organism, is not a person. He becomes a person only through development in the medium of a system of social culture." There is some confusion of thought here.

We are reminded of Paschal when we read this beautiful passage: "A single human self has more of value in it than an infinite chaos of atoms or electrons."

To the conception of a God distinct from his creation the author, of course, does not rise. It would be inconsistent with his idealism. The ultimate ground of reality is a community of selves in which God as the over-self is immanent.

The pantheistic implications of the following quotation cannot escape the attentive reader. "The doctrine of a suffering and self-sacrificing God, of one who is eternally made perfect through his sympathy and fellowship with erring and sinning humanity, is so far from being out of harmony with an ethical conception of the universe, that I should rather maintain that it is the only doctrine of God that at once squares with the facts of experience and does no violence to the ethical consciousness of man."

The preceding quotations give an idea of the rich scope of the work, but also reveal its fatal flaws.

author's views, but we cannot but recognize the honesty and seriousness of his striving after the truth.

Though less pretentious than the previous comprehensive synthesis, Mr. H. Wildon Carr's attempt at a harmonious world-view may fittingly be mentioned under this heading.[20] Dr. Carr's thought is influenced by Leibniz, Hegel and Bergson. To the ideas of these philosophers he gives a novel turn by co-ordinating them with Einstein's theory of relativity. It is superfluous to state that Professor Carr's system is entirely incompatible with Scholastic ideas.

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[20] *A Theory of Monads.* Outlines of the Philosophy of the Principle of Relativity. New York, Macmillan and Company, 1922. Some samples of the author's doctrine follow. "The monad mirrors the whole universe and infinite monads are within the universe of the monad." "The monad is windowless not because it dwells in a dark chamber but because it is the conception of the subject of experience in its integrity." The system is replete with inconsistencies. To mention only one: If the monads are without windows, how can they have any experience that transcends their subjective states?

Criticisms and Notes

FOLK-LORE IN THE OLD TESTAMENT. Studies in Comparative Religion, Legend, and Law. By Sir James George Frazer, F.R.S., F.B.A., Fellow of Trinity College, Cambridge, Hon.D.C.L. Oxford, etc. Abridged edition. New York: Macmillan Co. 1923. Pp. 476.

A HANDBOOK OF SCRIPTURE STUDY. By the Rev. H. Schumacher, D.D., Professor New Testament Exegesis in the Catholic University of America. Vol. I. General Introduction. B. Herder Book Co.: St. Louis and London. 1923. Pp. 281.

Recent Bible criticism has brought the study of Comparative Religion within the scope of the science of Introduction to Sacred Scripture. The rationalistic tendency of the last century which was a natural outcome of the canons set up by the sixteenth-century reformers, making the Bible the revealed rule of faith and morals, yet permitting each reader to interpret its meaning for himself, began by denying the Divine mission and authority of Christ. It thus reduced the principles of the Gospel to the level of Greek and Roman philosophy. The theory was consistently applied to the ethical teachings of the Old Testament, and the Hebrew Sapiential Books were classed with the teachings of Plato, Aristotle, and the Oriental schools generally. Then came the discoveries, through the efforts of the archeologists, of the Babylonian tablets, the decipherings of these revealing certain parallels to the stories of the Old Testament. As some of these finds proved to be older than the Mosaic account, the conclusion suggested itself that the Biblical revelation is but an evolution of more ancient faiths, legends, and laws. This theory has been exploited by writers on history and philosophy, with the result that a school at once historically constructive and, when applied to Christianity or revealed religion, critically destructive, has gained a large hearing among modern students.

Professor Frazer of Cambridge University, England, published in 1919 a work in three volumes, which minutely entered into the history and source-development of the Old Testament folk-lore. Of this work the volume before us is a revised abridgment. He utilizes the chief traditions of the rabbinical and even Christian schools, together with the more recent discoveries in pre-historic archeology, which throw light upon the earlier and cruder stages of thought and practice, in order to show the existing analogy between the faith and practice of the Jewish people as revealed in the Bible, and the faiths and customs of earlier and savage races whose history lays no

claim to special Divine guidance or protection. Thus the Creation of Man, as related in Genesis, the Fall, the Great Flood, the story of the Tower of Babel, are compared with traditions of a similar kind among the Babylonians, the Greeks, the peoples of eastern Asia and the Indian archipelago, the natives of Australia, South, Central and North America. Moreover, Professor Frazer examines the patriarchal laws and customs of the Bible, the sacred rites and sacrifices observed by the Jewish people, and finds analogous codes, customs and traditions among primitives of every race and place. Finally he recounts the great central episodes of heroic action and personalities, as we read them in the sacred volume, and finds illustrations, to match the wondrous virtue of Hebrew heroism, in other peoples far remote from the sphere of revelation.

The avowed purpose of Dr. Frazer' *Folk-Lore in the Old Testament* is to give us what he believes a truer view of the history of Israel than that which we derive from the Bible. The Jews he regards as in no way differentiated from any other race, but merely evolved by a slow process of natural selection "from an embryonic condition of ignorance and savagery". One need not object to the theory of development, nor to the fact that traces of analogous belief, law and custom, are to be found among all the races, similar to those found among the Jews depicted in the Bible. But why should all this lead to the conclusion, as though there were no alternative, that this likeness determines dependence, and is incompatible with a divinely appointed selection which led to the summing up authoritatively of the facts known through all the preceding ages, though by a tradition distorted or partial, like the recognition of a personal God as the source of all being and truth? The historian's theory in this case is that of the evolutionary theorists generally, and must be answered in the same way. The criticism of that theory conveniently comes to the thoughtful student of modern apologetics in Dr. Schumacher's volume.

The third part of the *Handbook of Scripture Study* appeared some time ago and was discussed in these pages. It dealt with the New Testament, and led us into a proper appreciation of the purpose, sources, authenticity, authority, and unity of the evangelical message. The student was at once able to form an estimate of the author's method and the scientific worth of the whole work. The method largely differs from the traditional mode of treatment of Introduction to the Bible, in that it presents the matter in the form of academic notes, with references to sources, supplementary exposition, and critical apparatus. The first volume now before us confirms this impression. It surveys the subject of Bible Study in the

preliminary examination of authentic texts, the complete number of parts that make up the written revelation, the imitations and spurious supplements that claimed at one time or other a like authority. It presents the rules and methods of study to be followed in order to understand properly the ancient records in the light of their inspired nature. But all this is presented in the form of a conspectus. We get the anatomy, as it were, of the scientific study of the *corpus Sacrae Revelationis*. The student is supposed to do supplementary reading, and to follow the guidance of the text under the informing direction of a professor familiar with the subject. In other words, Dr. Schumacher's Introduction is an index which, having defined the terms of its subject, offers varied references by which to test or to complete a given conclusion regarding the origin and authority of the sacred volumes.

We have coupled it with Professor Frazer's work chiefly because it furnishes a concrete instance of its serviceableness to the student of apologetics in helping him to form a fair judgment of the methods of the so-called higher criticism regarding the value of the Bible. In a concluding chapter of the Introduction the author deals with the subject of "The Bible and the Comparative Study of Religions". Here, after setting forth in briefly analytical form the position of the Church regarding the interdependence of pagan cults and the Christian religion, Dr. Schumacher states the reasons for a constructive study of Comparative Religions on the part of the Catholic apologist. He not only helps us to answer objections against the Catholic faith as based on the readings of the Bible, but also furnishes the key to the interpretation of many difficulties in exegesis which meet the apologist. In regard to the Old Testament we find here a summary account of the Babylonian and other ancient cosmogonies, the Flood stories, the civil codes and ethical laws, the cults and popular devotional hymns, compared with the Bible records of Creation, the Deluge, the Mosaic and levitical legislation, and the remaining phases of the inspired teaching. The author analyzes, tests, and points out the essential differences that distinguish the traditions of pre-historic or pre-Mosaic religions from that which the Bible reveals in a clear and authoritative outline. The chief advantage of our author's method lies in this, that one has not to speculate, but is taught at once to discriminate; at the same time he is enabled to verify the terms of dissent from the dependence and descendence theory, by reference to recognized authorities. If we were to find fault with Dr. Schumacher's book it would be to say that he is almost too brief and didactic; and that it would be a help to most students if the character of the sources referred to were in each case more fully designated; also if some data were

added to inform us of the reputed age of the ancient documents, like the laws of Hammurabi. It would enable the student more easily to adjust his view to the records of the Scriptures.

THE NATIONAL PASTORALS OF THE AMERICAN HIERARCHY (1792-1919). With a Foreword, Notes and Index by the Rev. Peter Guilday, Ph.D., author of "English Catholic Refugees on the Continent", "The Life and Times of John Carroll, Archbishop of Baltimore", etc. The National Catholic Welfare Council, Washington, D. C. 1923. Pp. 358.

The pastoral office, whose chief representative is the bishop, is exercised in the first place by preaching. Visitation for the purpose of instructing and correcting is part of this principal function committed by Christ to His apostles: "Go—teach, to keep whatever I have commanded". If the evangelical precept, given without limitation of place or race ("in universum mundum—ad omnes gentes"), is, for the ordering of harmonious action, and for the strengthening of individual effort, so apportioned as to assign a definite field of jurisdiction to each bishop, it loses thereby nothing of its importance or virtue. But preaching the Gospel is done by the printed word as widely as by the living voice, although the extent of its reach is not always equal in effect to that of a holy ardor in the seen preacher.

In Dr. Guilday's volume is embodied the preaching of the American Bishops during the past century and a quarter. It reveals the history of our aims to Christianize the commonwealth of the United States through a leavening by its Catholic priesthood and citizens. Incidentally it reveals the struggles of the Church of Christ, in the new world, to get a foothold and a hearing. It has its value also as a record of what Catholics believe, of what they have done in the field of education, missionary endeavor, philanthropic organization, and the unification of the national sentiment by promoting a healthy patriotism. Beyond this it is a series of milestones on the road to future progress indicating the quality and direction of our aspirations and ideals. These features make the collection of Pastoral Letters a useful text book, not only for the ecclesiastical student of history, morals and pastoral administration, but for those who are interested in the welfare of the nation, outside as well as within the fold of Christ. Against misunderstanding, ignorance of Catholic principles, and fanaticism, which are the disintegrating elements aiming at destroying our Union, we may at all times appeal to this interpretation as documentary regarding our principles and our aims. That is a matter of great worth, and suggests the importance of the publication.

For the rest, the contents are familiar topics to the Catholic and, above all, to the priest. The teaching of the Christian religion, its dogmatic foundations, its superstructure of a visible Church with its functioning sacramental organism, its indications of ways and means, through education of clergy and laity, its devotional sheltering and attractions to piety and mutual charity—all these elements are here repeated in well-weighed and eloquent language. For this reason the study of the Pastoral Letters will be a help to the preacher and teacher of Catholic doctrine, and of all that insures national as well as domestic peace and happiness for life temporal and eternal. It will enable him to marshal his thoughts and formulate his speech or writing after a sound and at the same time pleasing model; for these thirteen Pastorals are a summary of doctrine and administrative policy which is not duplicated thus far by any manual of combined Church history and pastoral theology.

It is issued, significantly, by the National Catholic Welfare Conference, which gives the volume the proper passport among Americans.

CHARLES DE FOUCAULD, HERMIT AND EXPLORER. By René Bazin. Translated by Peter Keelan. Benziger Bros., New York. 1923. Pp. viii—356.

The author of this biography is fortunate in his subject. The subject is just as fortunate in the biographer. It is no wonder that the original has been so enthusiastically received in France. M. Bazin's literary artistry heretofore lay in the field of fiction. In assuming the rôle of a biographer he scarcely loses the freedom of fiction; for the truth here under his hand is more wonderfully strange than any fictional creation that ever came from his fertile imagination. Here he has not to create but to narrate, and the narrative is as worthy as can be of the picturesque and unique character he portrays. We say picturesque and unique, for was there ever a single personage that presented such striking contrasts, such traits that compel admiration, such mental and spiritual qualities that demand respect and even reverence? By turns a selfish sensualist and an intrepid soldier; an infidel and a Cistercian monk; a hermit of the desert, and an explorer of a forbidden land; a writer, a lexicographer, a compiler of an heretofore unrecorded literature; a savant, a scholar, a saint, perhaps a martyr for the faith—Charles de Foucauld is certainly one of the most arresting figures of modern times.

Born at Strasburg, 15 September, 1850, the scion of a noble lineage, the education designed for him befitted his social standing. He

reacted, however, but illy, feebly, even lazily to the desire of his parents and the efforts of his teachers to prepare him for a military career. Dawdling away his time at school, he easily became a victim of sensuality and the insidious reading which he substituted for serious studies. Leading a Bohemian life—although he seems never to have fallen into the deeper depths of vice—it is no wonder that he could write of himself—"at seventeen I was all egotism, vanity, impiety, with every desire of evil; I was as it were mad. . . . Of faith, not a trace remained in my soul." Elsewhere he says, "For thirteen years I did not believe in God." Still, submerged under the mire of selfishness and sensuality there lay concealed a strong passionate will which only needed to be brought to the surface, cleansed and rightly directed toward worthy ideals, in order to make this self-centred character heroic. For this a tremendous upheaval was necessary. Having somehow passed through his military training in the Cavalry School of Saumur, he was assigned to the Algerian campaign. The sufferings of his companions probably more than his own—for he seems not to have deadened a naturally affectionate heart—drew out his better self, while the lure of the Sahara began to evoke from his soul a longing for a wider life and freedom from the slavery of passion and egotism. Out of the newly awakened thirst for liberty sprang his exploratory journey through forbidden Morocco—a journey which resulted in a work that was both original and timely and of great value for his country's interest—*Reconnaissance au Maroc*. On his return from Morocco he spent some time in Paris, where through the ministry of a confessor as enlightened as he was zealous, Charles de Foucauld regained the faith of his childhood. For this priest, the Abbé Huvelin, he ever retained the highest esteem and warmest affection and always obeyed his direction in every movement of his subsequent career.

With the ardor characteristic of a typical French prodigal, he entered the order of La Trappe as a lay-brother and became a model of exact obedience and religious fervor to the monks of Notre-Dame-des-Neiges. But even Cistercian austerities were too mild to quench his thirst for penance and self-annihilation. After seven years spent in the monastery, partly in France and partly in Syria, Brother Alberic, as he was called, felt himself drawn to an eremitical life by an impelling force which his superiors and his confessor, the Abbé Huvelin, with whom he kept in close contact from the day of his conversion, interpreted as a divine vocation. Leaving the Sheikle Trappe he withdrew to a hut near the convent of the Poor Clares at Nazareth. Here he spent several years in prayer and contemplation, serving in the meantime the nuns and the poor of the vicinity. Later on he pursued the same manner of life at Jerusalem. Subsequently

he returned to Notre-Dame-des-Neiges, where he was ordained a priest, June, 1901, at the age of fifty. The desire to devote himself actively, as he had all along been doing through prayer, to the conversion of the Mussulmans—a longing that had never left him since his sojourn in Algeria and Morocco—urged him now to settle in the oases of the Sahara, first at Beni-Abbes, later at Hoggar, and finally at Tamanrasset, where he built a hermitage in which he spent the remainder of his life, mostly in prayer and in the service of the poor and suffering natives of the neighboring villages; but finding time to compile an extensive dictionary of the Tuareg language and a collection of its traditional poetry and folk-lore—both works of great value to France and especially to her missionaries.

During the fifteen years passed in this life of sacrifice amongst the degraded Mussulmans and remote from practically all civilization, he seems to have made no permanent converts, or at least very few. Content to live with the most debased, he hoped that by incessant sacrifice and beneficence he might break down the inveterate prejudice of the Mohammedan against Christianity and Western civilization; and thus prepare the way for the future missionary; willing thus to be the one to sow the seed that others might afterward enter into the harvest. During an uprising of the Tuaregs, an Arab tribe enlisted against the Allies, he was shot before the door of his hermitage at Tamanrasset, 1 December, 1916. The murder seems to have been motived by Mohammedan hatred of the faith of the Christian marabout.

Thus ended the career of this singular figure, a career so strange and variegated that, were it not authenticated by trustworthy testimony, one would ascribe the story to the creative genius of the fertile novelist. M. Bazin, however, rests the basis of the narrative almost entirely upon the diaries kept by the explorer and the hermit priest and upon the extensive and intimate correspondence between De Foucauld and his relatives, friends and superiors. As was remarked above, more than the first third of De Foucauld's life seems to have been dissipated. A deeper reading of his correspondence shows this to have been only partly true. Though during that period he shunned as much as he well could the drudgery of serious study, he read widely, especially in the Greek and Latin classics, and in lighter literature. He thus enriched his imagination and acquired the easy flow of language which marks his letters and his other literary work. Moreover, of a deeply affectionate nature, and, especially after his conversion, the soul of sincerity and outspoken candor, he recounts not only the events of his outer life but the inmost movements of his mind and heart. The whole is portrayed by M. Bazin with his wonted insight and sympathy and gift of graceful expression.

Although a well-known English critic who, for the rest, is wont to settle the value of books with Jove-like finality, speaks rather disparagingly of the translation, the present reviewer cannot but regard the judgment as unduly severe if not unjust. The censure is the more noticeable, seeing that the critique is immediately followed by a laudation of another book done out of the French; albeit the translation of the latter is not only heavy and graceless, but inexact, manifesting in the translator ignorance of the subject matter. On the whole, Dr. Keelan has performed a difficult task very creditably. Readers who have not the key to the original will find the English version quite readable and agreeable, while the book itself is made up with taste and in keeping with the demands of the gift season.

MAN. By Martin J. Scott, S.J. New York, The Macmillan Co. 1923. Pp. 180.

FOR BETTER, FOR WORSE. By Martin J. Scott, S.J. New York, Benziger Bros. 1923. Pp. 223.

Priests who have been reading and utilizing in the sacred ministry the books that for the past few years have been flowing from Fr. Scott's teeming pen can hardly fail to have recognized the unity of purpose pervading the variety of his work. That single purpose they must have felt is to popularize in the best sense of the term religious truth and practice—to make the Catholic faith vivid in the mind, hot in the heart, and effective in the life of the average man and woman. In the *Credentials of Christianity* the foundations of Catholicism are made to stand out so clear and impressive that only the unwilling, it would seem, can escape the compelling evidence. In *God and Myself* the system resting on those bases is set in the sunlight, some of the details supplemented by others being more fully drawn out in the *Hand of God,* "a theology for the people". *You and Yours* shows Catholic truth energizing in the home, while *Convent Life* reveals its power and beauty as effective in the cloister. *The Boy Knight* illustrates the influence of religion in forming the character of youth. *Mother Macree* rehearses the melodies which the pure of heart amidst the alurements of a metropolis sing to God in their souls in anticipation of the hymnody of heaven; while *The Divine Consoler* administers to the heavily laden the solace and the strength to bear the burden of pain and sorrow.

Consonant with the foregoing come the author's recent offerings introduced in the title above. Of these the first carries the same general purpose and ideal into the intimate spiritual and practical life of the individual. The second does the same, though unprofessedly, for the conjoined life of the wedded couple. The former

is a study of man in the light of his relation to God, as Creator and End, man's first and final cause. The suggestion leading to the study probably came to the author from the *Spiritual Exercises* of St. Ignatius, for one feels the dominant note, as well as the general theme of that classic of the soul controlling the development of the work. Through his long experience as master of retreats, Fr. Scott has steeped his mind in the fundamental truths which Loyola and his successors impressed upon him as constituting the norm of all sanely rational and spiritual living. These ideas which express man's origin, nature and destiny; the way to life eternal and the inevitable ruin resulting from the creature's erring therefrom; the method and instruments of retrieving mistakes; the prime motive of right living—these and their kindred conceptions Fr. Scott, having first relived them himself, reshapes and renews in the present work. Now that the retreat movement has taken a firm rootage in the Catholic lay body, this book will be just what the exercitant will find most serviceable during "free time". The reading of it will help to fix and give further setting to the spoken meditations and conferences. And after the retreat it will be a permanent recapitulation of the spiritual thoughts and deeds accomplished. Of still greater service will the book be to those who make a retreat in private and to those who occasionally or habitually take the great eternal truths as the subject of daily meditation. Needless to say. Fr. Scott presents these truths in the vivid, forceful, practical and happily illustrated manner which his readers have come to recognize as peculiarly his own—a style that both persuades and convinces.

The practical influence of the fundamental principles, or rather the disastrous consequences of failing to live by those principles, is tellingly brought home by the story entitled *For Better, for Worse.* As the title suggests, it is a tale of wedded life. Jerry Burke and Felice Jordan become acquainted through the parish theatricals. They fall in love with each other and are happily married at nuptial mass. The honeymoon is unclouded. Everything moves smoothly for some time in their happy home. Gradually, however, Jerry becomes completely absorbed in business. The love of financial success, probably more than the *auri sacra fames,* weans his affections from his wife and children until he loses sight completely of the very purpose and goal of life. He forgets his end. Loses his sailing chart and compass. Mistakes his port. Drifting widely from his course he makes shipwreck of his faith. In the meantime the neglected wife and the abandoned children pine away in their sorrow and desolation. At length through the merciful visitation of illness Jerry wakes up to a sense of his duty to God and his family; reunion is cemented by mutual love and the story moves on to a

happy ending. The plot is obviously quite simple, but it is worked out with sustained interest and insight into the inner life of the characters and, as we have said, affords a practical illustration and application of the fundamental idea of *Man*.

ONE HOUR WITH HIM. By the Very Reverend Mgr. J. L. J. Kirlin, Diocesan Director of the Priest's Eucharistic League in Philadelphia. New York, The Macmillan Company. 1923. Pp. 160.

The very dearest of our Lord's friends, the chosen witnesses of His agony, were unable to watch one hour with Him: *erant enim eorum oculi gravati*. It is pathetic, this loneliness of the Creator and His futile appeals to His creatures for comfort; a heartless trait this sluggishness of the creature to stand by the Creator confronting the universal foe, sin and death. But the appeal for watchers and consolers still goes on. Infinite love learns nothing by experience. Souls whose ears are attuned to spiritual voices hear incessantly from out the Tabernacle the cry for those who will watch and comfort. Many come but find the hour long. Their bodies are weary, their eyes are heavy. To the fervent, the faithful watchers, and yet more to those whose spirit is willing but whose flesh is weak the little volume before us will prove a help—a stimulant, an encouragement. The one hour with the Divine Host drags slowly, alas! oftenest because the watchers' minds are empty, unequal to prolonged concentration, without variety of imagery, discursive movement, or habits of loving colloquy. They must have suggestions from without, the spoken word or the printed page; otherwise their thoughts are far from Him. What such souls need, and they are in the majority even amongst the faithful lovers of Jesus, is provided for them in this *One Hour with Him*.

Thoughts are here to make the Presence vivid; imagery to enliven the dull and to steady the fickle fancy; hot coals of love to anneal the affections fast to the Heart of the Beloved. And getting these helps the watcher knows where to look for more. For the thoughts, the imagery, the love-fire are drawn from objects the most familiar to the faithful: the beads which slip so swiftly along our fingers that the brain often fails to notice the spiritual scenery through which the mystic chain is drawing us; and the stages of the Dolorous Way pictured along the inner walls of the temple court. Surely it is a happy thought, as happy as it is fecund, this seeking in the mysteries of the Rosary and the Stations of the Cross suggestions for the Hour's Vigil. The idea is doubly fructive in that it shows the reader the largess of thought and beauty which Mother Church

Scatters abroad with lavish hand
Though most hearts fail to understand,
To take it at God's value,
But pass by the proffered wealth
With unrewarded eye.

The clergy will appreciate the book. To them it will be a help not only to spend their own hour before the Altar, but as suggesting a many-sided method, and as offering a store of varied material available to make the Eucharistic Hour fruitful and attractive for the faithful; available likewise for other forms of discourse. It is not precisely a book to read aloud before the Host Exposed. Its wealth of imagery, and almost Faberian style, will serve rather to stimulate and dispose the speaker's soul to utter itself; to blend its own frankincense with the offerings of the lettered casket. Religious and devout souls who cultivate the habit of meditation and spiritual reading will welcome the collection of fresh and fertile thoughts here enmassed. But not less will the Catholic laity generally be helped by the book; leading them as it will to think and to derive from the everyday things of the faith spiritual nutriment which they otherwise fail to draw simply because their attention is not fastened on the significance of the ever-present symbol.

The book, coming happily at the eve of Christmas-tide, may help to solve one of the problems of gift selection — the problem being more safely solved seeing that the volume, decked in Our Lady's colors, outwardly befits the inner contents.

THE GARLAND OF PRAISE. A Booklet of Spiritual Songs for Use in the Catholic Church, with Prayers for Mass and Latin Hymns. Second Edition. By the Rev. John Rothensteiner. St. Louis: B. Herder Book Co. 1923. Pp. 295.

Father Rothensteiner's excellent volume of Spiritual Songs rendered from the German Catholic originals into spirited English verse deserved the tribute of appreciation implied by its issuance in a new and enlarged edition. More than three-fourths of the translations are from his pen, while some are adaptations of older versions, and a few original English hymns are included, as well as an occasional translation from the Latin. Various facts serve to emphasize the practical purpose of the volume. It includes, for instance, the Prayers for Mass, the original Latin text of hymns like the Ave Maris Stella, the Benediction service, as well as popular English hymns. The versions into English retain the rhythms of the original German verses and can thus be sung to the melodies already familiar to the older folk in the congregation. Economy is

consulted for in the omission of musical notes, since the melodies are either well-known or can be found in one or other of the hymnals indicated on page viii of the Foreword, and each hymn carries the appropriate reference. Although the book is thus a practical hymnal, it is also, as its title implies, a Garland of Praise which can very well be used for private spiritual reading. The literary merit of the translations and original English texts makes the volume an acceptable anthology of verse quite apart from its religious values. "The German people", as the author remarks, "have one great treasure which it would be well for us Americans to make our own: an inexhaustible array of the most lovely songs, religious as well as secular, such as no other nation can claim." Despite the limitations imposed by equal stanzaic and rhymic structure, the English renderings are well done.

H. T. HENRY.

Literary Chat

Devout clients of St. Joseph who have visited the oratory on Mount Royal overlooking Montreal, as well as those who have not had that privilege, will welcome a booklet containing a history of the famous shrine, where so many benefits are conferred upon the bodily and spiritually afflicted, through the intercession of the Saint and the ministry of his client, the humble lay-brother, Frère André. The brochure volume (pp. 101) entitled *Saint Joseph's Oratory of Mount Royal* has been worthily rendered into English by Arthur Barry O'Neill, C.S.C., LL.D., from the French of Arthur Saint-Pierre. Included in the story is an account of some of the authenticated and fully documented miracles that have been wrought at the shrine. The booklet may be obtained from the Oratory, where it is issued.

The Catholic Social Guild's *Year Book for 1923*, the fourteenth year of its issue, replaces the 1920 Year Book (now out of print) as a practical handbook for social study. It consists mainly of outlined study courses on social science, economics, industrial history, ethics, international relations, and other subjects allied to these. It has a special chapter on social study in the schools. The suggestions might well be adopted in our own entourage. The manual is eminently practical and will be a welcome aid to the clergy and teachers who are interested in furthering the study of social problems. The booklet, which is one tribute out of many others to the enlightened zeal of the C. S. G., is neatly issued by the Guild at Oxford, England.

A new accession to the Clementia stories facilitates the selection of the proper book for the wee maiden, or even the small boy, at Christmastide. Those who have read *Uncle Frank's Mary* will find the fourth of the *Mary Selwyn Books* not unworthy to follow its predecessors. *The Selwyns in Dixie* is the title of Sr. Clementia's recent story. Like *Mostly Mary, Mary's Rainbow, The Quest of Mary Selwyn* and the other stories from this gifted writer of books for Catholic children, particularly girls, this latest narrative telling of the Selwyns during their temporary stay in Dixieland reflects insight into the child's character, intimate experience of the ways and motives of the child's conduct and the unobtrusively suggestive manner of meeting sympathizingly the child's reactions to the experiences of its unique and intensively vibrant world of feeling and phantasy. Sr.

Clementia's characters are not the rough-and-tumble or red-blood variety. They are of the gentle and for the most part mannerly sort, familiarity with whom draws out the best and the finest traits in the child's character. They are issued in an attire suitable to the holiday season by Matre & Co., Chicago.

Everybody knows that Fr. Joseph Conroy, S.J., knows how to talk—talk vocally and scriptively — to parents and to boys especially. He knows the insides of the growing lad—the high school and the college youth — and how to get in by the straight lines of speech the picturesque phrase and the catchy story. His *Talks to Boys*, which originally appeared in the *Queen's Work*, are gathered together and the collection is published in a brochure volume of 192 pages by Benziger Brothers. If you haven't the trick of talking to boys you can learn how to do it—in so far as it is a teachable art and not a natural gift — by familiarizing yourself yith Father Conroy's method and style.

The Lippincott Co. (Philadelphia) is issuing a *Family Life Series* under the editorship of Benjamin Andrews, Ph.D., of the Teachers College, Columbia University, N. Y. The latest addition to the collection is *The Family and its Members*, by Anna Garlin Spencer, Special Lecturer in Social Science at Columbia. The volume contains a well-digested mass of interesting and important facts and many helpful suggestions regarding the interrelations of parents and the brethren in the home. Mingled with the useful, however, one meets here and there with views which a Catholic is unable to endorse. For instance, here is one relating to the remarriage of divorced persons: "Now that the moral sense of most people allows another trial on love's Rialto there are many individuals who can leave 'that dead thing' [broken love] to find its own grave and in the light of some new affection go on to a renewed promise and joy of life. Can we think that wrong? Who shall dare to say that, alone of all mistakes of youth, a mistaken choice in marriage shall be for all life a sentence of doom? Who shall dare to limit the power of rehabilitation of the family order, even when what has failed is the central heart of married love? Our gospel of hope and courage and renewal of opportunity and rebirth of affection must know no limits if we would rightly trust the spirit within our being" (p. 244). That is all very sweet, but obviously it is not the "Gospel" of Jesus Christ. We fear there is something wrong both with Anna Garlin Spencer's "gospel" and indeed with her whole philosophy of marriage, namely that marriage is simply a human social institution and not a divine ordinance regulated not only by the natural but likewise by God's positive and definitely revealed law. The very question ("Shall society favor the remarriage of divorced persons?") to which the above extract is the answer, manifests the writer's misconception of the Creator's plan respecting marriage. That plan contemplates no "favor" or disfavor of society concerning the matter at issue. It condemns "the moral sense of most people"(?) which "allows another trial on love's Rialto" as damnably *immoral*. "He who marries the divorced wife commits adultery." These are the words of the Divine Author of marriage. They are absolute, unconditioned by society's "favor", and softened by no socialized "gospel of hope". Anna Garlin Spencer can offer no effective method whereby the appalling increase of divorces may be diminished, simply because she loses sight of the divine institution of marriage and of the family, and relegates both to the devices—or better the caprices—of a changing democracy.

Father V. Krull's three volumes, namely, *Prophetic Biography of Jesus Christ, Blessed Virgin Mary*, and *Christian Denominations*, are now published by John W. Winterich, Cleveland, Ohio.

It truly requires the "triplex aes" to enter the lists in our country with a new Latin book for beginners. This, however, has been done in the presentation of *Latin Grammar Made Clear* (adapted from the French by

H. Petitmangin—John A. Fitzgerald. Funk & Wagnalls), to the American teacher; the hopes aroused by the title are further advanced by the thoroughly practical and engaging preface by the Abbé Dimnet. How the book will assay in an American class room, experience only can determine; a perusal of its contents, however, leads one to believe that it falls far short of its title and the encomiums lavished upon it in the preface. Its claim to thoroughness is damaged by the omission of several features of Latin accidence which are generally deemed of importance; e. g., gender in the third declension is dismissed in one line (No. 17); it inserts prematurely and without preparation rather difficult concepts of syntax; e. g., passive voice indirect discourse. Granting that an early insertion of sentences is advisable (a very debatable question), the selection of examples should be such as to command and hold the interest of the student. What will be the attitude of the student toward such sentences as these: "O Doves, the husbandman's arrow wounds the eagle"; "The physician dresses the slave's neck with wine and herbs"; "Children, wild boars wound with their snout"; "Leanness consumes the old man's body". We are reminded of the amusing combinations found in a popular French-English grammar. We do not think that *Latin Grammar Made Clear* will in its present form dislodge our goodly array of Latin primers, unsatisfactory as they are.

Church Latin for Beginners (Benziger Bros.) hides its feminine authorship under the name of J. E. Lowe, M.A. Feminine scholarship has vindicated itself in this modest work, designed to make the Catholic laity familiar with the Latin used in church and school. It affords a useful book to many educators who have been advocating the study of the rudiments of Latin at an early age, say in the final years of the grammar school course. It supplies a basis for further work in classical Latin to those who continue its study, and to all a desirable familiarity with Church Latin, which would allow the laity to coöperate closely in the stately services of the Church.

Father Linden's *The Truth of the Catholic Religion* might seem to repeat what everybody knows or is likely to find in books on fundamentals of religion. The subtitle, indicating that he deals with the essential points of difference between Catholic and Protestant belief, might suggest a didactic or polemic treatise such as we find in a hundred forms on our literary shelves. But the book is well worth while for all that. It presents the matter in a brief, practical, connected, modern way that serves the purpose of instructing people not familiar with the Church's teaching and life. It is a book to use especially to help young persons who want to marry Catholics. They will find no difficulty in reading it; or better in getting the gist of it in a course of instructions from a priest. Mixed marriages will be lessened or blessed with conversion if the book is used by pastors in preparation for the sacramental act. (B. Herder Book Co.)

A commendatory letter by Monsignor M. Lepicier of Rome serves as the introduction to a new book by Bishop Alexander MacDonald, entitled *The Holy Sacrifice of the Mass in the Light of Scripture and Tradition*. Kegan Paul, Trench, Truebner and Co. are the London publishers. (B. Herder Book Company, St. Louis, Mo.)

Clerics who are adepts in theology may nevertheless find it difficult, while in pastoral service, to explain the truths of religion to the simple-minded and to children. The great masters of dogmatic science made a special study of this art, in which mothers commonly excel by a natural gift. With this fact in mind we would recommend to aspiring catechists in the sacred ministry the attentive reading or study of *The Little Ones* by Mother Mary Eaton (religious of the Sacred Heart). It is a course of religious instruction for children up to eight. But it contains a mine of suggestions for not only the teacher of grown children but for

the preacher who would reach and interest the minds of adults in the vital matter of saving their souls by a living faith. (Sands, London; B. Herder Book Co., St. Louis.)

In the book department of the present number a review appears of Father Scott's volume entitled *Man*. The book, as is shown there, is substantially a remolding of St. Ignatius' *Spiritual Exercises*. Quite recently Benziger Brothers have issued a small volume under the title *Keep the Gate* by Father Joseph Williams, S.J., which is designed to furnish some materials supplementary to the *Exercises*. The title of the book is taken from the incident of a young lad who, set to guard an important gate, chose to be trampled to death by an assailing mob rather than surrender his charge. The story is a happy illustration of the courage demanded from every soul to guard the gate against sin, and it fittingly heads a collection of other stories adapted to illustrate "the value of a soul", the demonstration of which is reasoned out in the first week of the *Exercises*. The book comprises a considerable amount of matter serviceable for week-end retreats, the subjects of which are usually drawn from and confined to the First Week.

The *St. Bonaventure's Seminary Year Book* for 1923 is a Eucharistic number. The leading essays or theses relate to the Mystery of the Altar. Like its predecessors, this, the seventh, *Annual* is made up in sumptuous format and is a credit, both outwardly and inwardly, to the Seminary of Allegany conducted by the Spiritual Sons of St. Francis of Assisi.

Our *Sunday Visitor Press* issues a list of highly serviceable pamphlets. Amongst the recent accessions are *Fake Oaths and Bogus Documents: What Catholics do Not Believe* (an abridged reprint of Archbishop Ryan's famous sermon), and *The Catholic Church and World Progress*. The last named should be called in and revised. Here are some misprints on one page (p. 5): "Carton" for Caxton; "Arezze" for Arezzo; "polychimy" for *polychromy;* "Austrania" for *Australia;* Francis Bacon "the priest"(!) is said to have invented the telescope and microscope. On the next page Beethoven and Bach are declared to have been "grand in their genius and grander in their Catholicity". Their genius is unquestioned. As to their Catholicity, Bach was never anything but a Lutheran, while Beethoven's Catholicity cannot truthfully be called "grand".

It is gratifying to be able to announce that Fr. Dubray's *Introductory Philosophy* (Longmans, Green & Co.) has just appeared in a new revised edition. The revisions, while making no substantial change, are sufficient to enlarge the volume by sixty pages (pp. 688). For the rest, as the REVIEW has previously bespoken the merits of the work, it may suffice to call the attention of students to the improved status in which it is reissued.

Books Received

SCRIPTURAL.

THE GOSPEL ACCORDING TO ST. JOHN. With Introduction and Annotations by Madame Cecilia, Religious of St. Andrew's Convent, Streatham. (*Catholic Scripture Manuals.*) Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 430. Price, $3.75 *net.*

FIRST NOTIONS OF HOLY WRIT. For Students, Readers, Enquirers. By Cuthbert Lattey, S.J., M.A., Professor of Holy Scripture at St. Bueno's College, N. Wales. Longmans, Green & Co., London, New York, Toronto. 1923. Pp. 112. Price, $1.25.

COMMENTARIUS IN ACTUS APOSTOLORUM. Editio septima emendata et aucta. Opera T. Camerlynck, Can. Hon. Eccl. Cath. Brug., S. T. Doct. et Mag., in Univ. Cath. Lovan. et olim S. Script., Profess. in Semin. Brugensi, et A. Vander Heeren, Can. Hon. Eccl. Cath., S.T.Doct. in Univ. Cath. Lovan., et S. Script., Profess. in Semin. Brugensi. (*Commentarii Brugenses in S. Scripturam.* A. R. Adm. D. J.-A. Van Steenkiste primum editi.) Carolus Beyaert, Brugis, Belgii. 1923. Pp. 423.

THEOLOGICAL AND DEVOTIONAL.

ONE HOUR WITH HIM. By the Very Rev. Msgr. J. L. J. Kirlin, Diocesan Director of the Priests' Eucharistic League in Philadelphia, author of *Catholicity in Philadelphia.* Macmillan Co., New York. 1923. Pp. xi—160. Price, $1.50 *net.*

FLOWERS OF THE SANCTUARY. Eucharistic Thoughts in Lives of Saints and Blessed of God. By the Rev. Frederick A. Reuter, K.C.B.S. Frederick Pustet, New York and Cincinnati. 1923. Pp. 228. Price, $1.25.

NATURE ET OBLIGATIONS DE L'ETAT RELIGIEUX. Discipline actuelle. Traité de l'Etat Religieux du P. Gautrelet, S.J. Entièrement réfondu et accommodé au nouveau Droit. Par Lucien Choupin, S.J., Docteur en Théologie et en Droit canon, Professeur de Théologie morale et de Droit canon au Scholasticat d'Ore, Hastings. Gabriel Beauchesne, Paris. 1923. Pp. 581. Prix, 15 *fr.* 40 *franco.*

PREACHING MADE EASY. By the Rev. Thomas Flynn, author of *The Master's Word,* etc. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. x—211. Price, $2.00 *net.*

THE CHURCH YEAR. Talks to Children. By Dr. Heinrich Stieglitz. Translated by Anthony B. Kruegler, S.T.L. Macmillan Co., New York. 1923. Pp. xx—217. Price, $1.75.

MARGUERITE D'ARBOUZE, Abbesse du Val-de-Grâce (1580-1626). Par H. M. Delsart. Avec un portrait en taille douce. (*Collection "Pax",* Vol. XII.) P. Lethielleux ou Desclée, de Brouwer & Cie, Paris; Abbaye de Maredsous. 1923. Pp. 350. Prix, 8 *fr.* 50 *franco.*

KEEP THE GATE. Guarding the Soul against Sin. By the Rev. Joseph J. Williams, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 169. Price, $1.60 *postpaid.*

OF MASS. By the Rev. Joseph Boland. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. viii—174. Price, $1.60 *net.*

LE SACERDOCE ET LE SACRIFICE DE NOTRE-SEIGNEUR JESUS-CHRIST. Par J. Grimal, S.M. Troisième édition. Gabriel Beauchesne, Paris. 1923. Pp. 393. Prix, 11 *fr. franco.*

THE LITTLE ONES. Course of Religious Instruction for Children up to Eight Years. By Mary Eaton, Religious of the Sacred Heart. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 137. Price, $0.90.

DOGMA UND RELIGIONSGESCHICHTE. Für weitere Kreise dargestellt von Dr. Bernhard Bartmann, Professor der Dogmatik in Paderborn. Ferdinand Schöningh, Paderborn. 1922. Seiten 110. Preis, $0.27.

TRUTH OF THE CATHOLIC RELIGION. An Explanation of its Fundamental Doctrines, and of Essential Points of Difference between Catholic and Protestant Belief. By James Linden, S.J. B. Herder Book Co., St. Louis and London. 1923. Pp. 99. Price, $0.90.

SEPTENARIUS SACRAMENTORUM. By the Rev. P. J. Kinney. Stratford Co., Boston. Pp. 38. Price, $0.75.

MARVELS OF THE BLESSED SACRAMENT, or Stories for First Communicants. By the Rev. Joseph McDonnell, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 98. Price, $0.60 *net.*

LITURGICAL.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE juxta Kalendarium Ecclesiae Universalis Nuperrime Reformatum et ad Tramitem Novarum Rubricarum in Usum Provinciarum Baltimor., Neo Eborac., Boston., Philadelph. pro Anno Domini MCMXXIV. Fr. Pustet & Soc., Neo Eboraci et Cincinnati.

PROPER OF THE MASS. For Sundays and Holy Days. Including an *Asperges Me* and *Vidi Aquam*. For Four Mixed Voices. By the Rev. M. J. Vanden Elsen, O.Praem. Hamilton S. Gordon, New York. Pp. viii—205. Price, $1.50.

MISSA SOLEMNIS. For Chorus of Mixed Voices. (Soprano, Alto, Tenor and Bass; or Soprano, Tenor I, Tenor II, or Baritone and Bass.) With Organ. By Pietro A. Yon, Honorary Organist of the S. S. Basilica of St. Peter, Vatican. J. Fischer & Brother, New York. 1923. Pp. 36. Price: Score, $0.80; Voice Parts, $1.20.

VADE MECUM. Collection of Motets, Hymns and Offertories for Male Voices. Vol. III. J. Fischer & Brother, New York. 1923. Pp. 96. Price, $1.00 *net*.

PHILOSOPHICAL.

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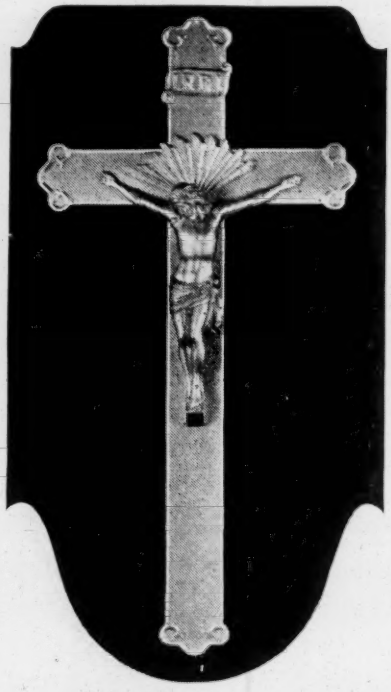

Every CATHOLIC HOME *and* INSTITUTION *will take pride*

in possessing this beautiful twenty-three inch

All Metal Crucifix

A work of Art, designed by Signor Buonaguidi. Ideal for every gift occasion—Christmas, Weddings, Anniversaries, Birth and Feast Days, Graduation and Class Room. Very appropriate for Memorial purposes. A receptacle in the back for inserting appropriate card.

Finished in rich Gold-toned mottled Bronze with metal corpus in Ivory. A beautiful combination, *non-tarnishable, washable and unbreakable.*

SPECIAL OFFER—SEND NO MONEY

Will ship, parcel post, to any address in the United States this beautiful Crucifix for $5.00. *Do not send money. Pay the postman only* $5.00. Safe delivery and complete satisfaction guaranteed. Money refunded without quibble upon return of goods.

Liberal discount to Clergy, Religious and Catholic Institutions.

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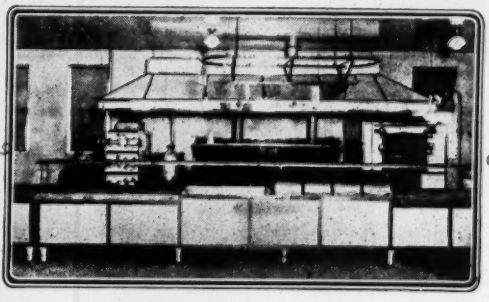

Kitchen of the Wisconsin Memorial Hospital Madison, Wisconsin

All equipment for this kitchen furnished by Albert Pick & Company

Quality—

That Assures Real Efficiency

Efficient Kitchens can be produced only with efficient equipment that has been built to conform to the highest standards of Quality. Such equipment is manufactured by Albert Pick & Company.

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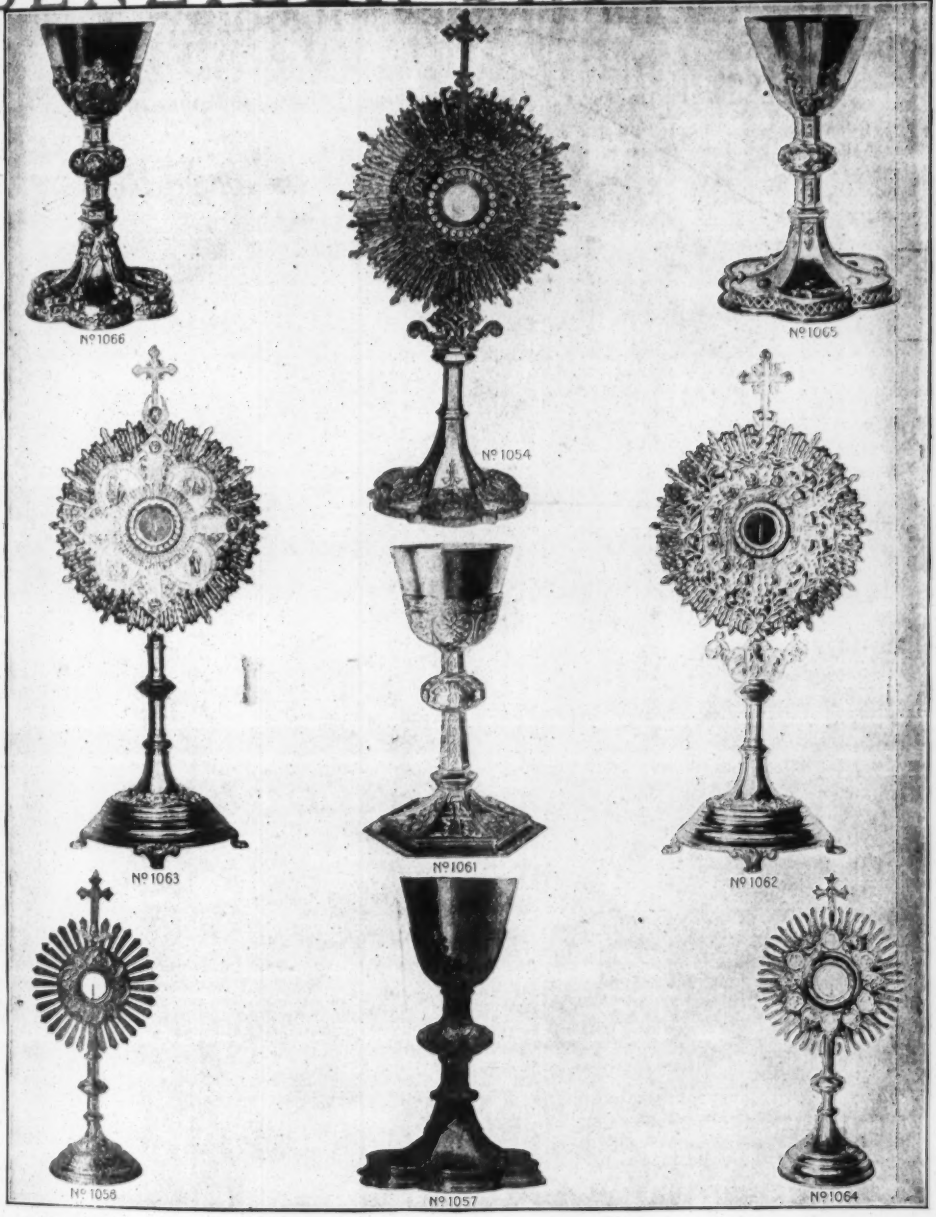

PERFECT WORKMANSHIP

No. 1066.	Chalice and Patin, Solid Silver, gold plated	$385.00
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No. 1057.	" " " " " "	180.00

EXCEPTIONAL DESIGNS

No. 1054.	Ostensorium, 25" high, all gold plated	$150.00
No. 1063.	" 33" " " " "	225.00
No. 1062.	" 33" " " " "	225.00
No. 1064.	" 18" " " " "	38.00
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Established 1792

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NEW YORK
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CINCINNATI
343 Main Street

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205-207 W. Washington St.

Beautiful Imported Christmas Cribs

They are Beyond a Doubt the Most Beautiful Ever Made.
Genuine Imported Figures of Real Stone Composition.

The most artistic, the prettiest and daintiest Crib Figures ever placed on the American market. Containing all those delightful figures which appeal so much to all of us and over which the "Little Ones" go into ecstasies! So low-priced you will be surprised. Our guarantee is back of every one.

The above Illustration gives but a faint idea of the Real Artistic Beauty of our Cribs

These Figures, for which we are the American distributors, are made of the most durable stone composition, and have been modeled by one of the foremost artists of Europe. For beauty of design, artistic contour, drapery, pose, and exquisite coloring, they are in a class by themselves.

To verify our statement that they are the most beautiful figures extant we should be glad to send on one of the Figures for inspection.

Stables are made of solid wood, beautifully painted and decorated, and so arranged that they can be easily taken apart for storing.

No. 111.	Size of Standing Figures 2 feet 10 inches, set contains 26 figures with Stable
No. 112.	Size of Standing Figures 2 feet 3 inches, set contains 26 figures with Stable
No. 120.	Size of Standing Figures 22 inches, set contains 19 Figures with Stable.
No. 121.	Size of Standing Figures 16 inches, set contains 19 Figures with Stable.
No. 123.	Size of Standing Figures 12 inches, 19 Figures and Stable

We have other designs and sizes. Photographs and full details upon application.

FREDERICK PUSTET CO., Inc.

52 Barclay Street, NEW YORK **436 Main Street, CINCINNATI, OHIO**

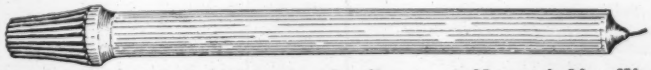
Taking the Guesswork out of Candles

Candles Not Stamped *vs.* Guaranteed 51% Stamped Beeswax Candles

Sets 14 oz. to the Set *vs.* Full Weight, 16 oz. to a lb.

16 oz. to lb.

Illustration showing contrast between a "set" (14 oz.) and a Full-Weight Candle—approximately 15% difference.



Sets 14 oz.

Old Way of Selling Beeswax Candles

Salesman : Good morning, Father.

Father Smith : Good morning, sir.

Salesman : Father, can you spare a few moments to talk over your Candle order?

Father Smith : What is your price on Beeswax Candles for Mass use?

Salesman : 60c per Set for 51% Pure Beeswax Candles

Father Smith : Do you give a guarantee with your Candles that they are 51% Pure Beeswax Candles?

Salesman : Yes, Father. They are guaranteed to be 51% Pure Beeswax Candles, but we cannot give you a written guarantee because Beeswax Candles cannot be analyzed correctly and no two chemists will give the same analysis, and if we were to give a written guarantee it would only cause our firm an enormous amount of unnecessary litigation—and as we are a reliable firm and as you have bought candles for years from us, you can trust us in this matter.

Father Smith : What do you mean by the "Set"?

Salesman : Well, Father, after the Candle is made, there is a shrinkage. Although we put a pound of wax in Candles, after they age they shrink and therefore become lighter in weight.

Father Smith : It would be more satisfactory if we could procure a Stamped candle so as to know positively that they come up to church requirements, and buy them by the pound in place of sets.

Hansen's New Way of Selling Beeswax Candles

Salesman : Good morning, Father.

Father Smith : Good morning, sir.

Salesman : Father, can you spare a few moments to talk over your Candle order?

Father Smith : What is your price on Beeswax Candles for Mass use?

Salesman : 60c per pound—guaranteed stamped 51% Pure Beeswax Candles, less 10% in two-case lots or more.

Father Smith : Do you give a guarantee that they are 51% Pure Beeswax Candles?

Salesman : Yes, Father. Our Guarantee is stamped on the Candle itself: 51% Pure Beeswax. Our Firm feels that you should have this protection for the Candle used in the Holy Sacrifice of the Mass. It has been proven that Beeswax Candles can be analyzed and as there is 51% Pure Beeswax in our Candles, there is no reason for us not stamping our 51% Pure Beeswax Candles and you are positively sure of receiving from us Rubrical Candles for the Holy Sacrifice of the Mass.

Father Smith : Are your Candles full weight: 16 oz. to the pound?

Salesman : Yes, Father. Our Candles are full weight, 16 oz. to the pound, and not 13½ to 14 oz. to the pound—which is from twelve to 15 per cent. less than our full weight Candles, which means over a half-month's difference in a year's supply—so that in buying our Candles, you pay no more; secure a Positive Guarantee—stamped on each Candle as to Quality and full weight, 16 ounces to the pound; and receive a Special Concession when buying two or more cases at one time.

Which Salesman Books Your Order?

Yours for STAMPED, FULL-WEIGHT Beeswax Candles for Mass Use

RUBRICA BRAND—Full Weight, Stamped 51% Pure Beeswax Candles, in all sizes.
2 Case lots, per lb., 48 lbs. to a Case **54c.** **Less than 2 cases, 60c. per lb.**

D. B. HANSEN & SONS - -

27 N. Franklin Street
CHICAGO, ILLINOIS

Hansen's Sanctuary Oil

NO SMOKE NO ODOR

Hansen's Eight Day Imported Rubrical Sanctuary Oil

"The Oil That Burns"

Knowing something of the trouble and anxiety caused by the inferior grades of Oil heretofore offered to the Reverend Clergy, we are sure that our "Eight Day Imported Rubrical Sanctuary Oil" will be welcomed by the Priests and Religious of this country.

This illustration shows a case containing 52 cans of Hansen's Eight Day Imported Rubrical Sanctuary Oil.

OUR GUARANTEE

If the Oil does not give entire satisfaction we will refund your money and also reimburse you for any express charges, freight charges or other expense you may have had

It will not be necessary to use electricity or other substitutes hereafter, for in buying Hansen's Vegetable Oil you take no chances whatsoever, as our guarantee protects you.

Order a case today. You are taking no chances. The risk is ours.

Price of case containing fifty-two cans **$25.00**
(One year's supply)

One box of wicks..... **75c.**

Hansen's eight day wicks should be used when burning this oil.

St. Bede's Chaplaincy at U. of P.
3743 Spruce St., Philadelphia, Pa.

January 25, 1923.

Messrs. D. B. Hansen & Sons.

Dear Sirs: The Sanctuary Oil you sent me is burning splendidly. I have tried for six years to get a satisfactory Sanctuary Oil. I wish to congratulate you on your product. I have tried every brand I saw advertised during the past six years and found none of them that would keep burning until the wick was exhausted and all of the oil in the container burned. Recently I tried the oil of a company that advertises nationally and states its oil is guaranteed, but when I sent them a check and asked them to send me a guarantee when they delivered the oil, they promptly returned my check. Very truly yours,

(Signed) REV. JOHN W. KEOGH.

IMPORTANT! **The cost of Hansen's Rubrical Oil is less than 7c A DAY**

D. B. HANSEN & SONS - - 27 N. Franklin Street CHICAGO, ILLINOIS

Hansen's Cassocks

When Purchasing Altar Boys' Cassocks, Insist that they have HANSEN'S LABEL Better Quality, Workmanship and Fit
- THEY COST NO MORE -
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Our Altar Boys' Cassocks and Surplices

Your particular attention is called to the quality of Poplin material used in the making of our Cassocks and the style of workmanship on same. We know that you will be pleased with these garments.

THESE Poplin Cassocks give excellent wear and make a very good appearance. The back is double and seams are "double stitched" making them very strong where they have the greatest strain. They have no lining.

We are pleased to submit sample of material in Red, Black, White or Purple, or a sample of a Cassock, for examination, upon request.

Red, Black, White and Purple

Age	Measurement down the back	Price
8	40 inches	$4.75
9	42 "	4.75
10	44 "	4.75
11	46 "	5.25
12	48 "	5.25
13	50 "	5.25
14	52 "	5.25
15	54 "	6.00
16	56 "	6.00

10% Discount allowed on orders for 24 or more Cassocks

SASHES

Sashes with fringe, each. **$2.00**
Sashes without fringe, each..... **1.25**

CAPES

Capes with fringe, each.....**$2.75**
Capes without fringe, each..... **1.25**

SURPLICES

No. 13. Lawn, with lace, each..**$2.00**
No. 14. Lawn, without lace, each **1.40**
No. 15. Oriental lace. each..... **4.50**

D. B. HANSEN & SONS - - 27 N. Franklin Street CHICAGO, ILLINOIS

Special designs in scenic panorama to suit space

Cribs in all sizes

No. 768–E. A beautiful and complete Christmas Crib of superior quality and finish, consisting of 26 pieces, including camel and driver, and stable with scenic background.

MADE IN FOUR SIZES

Standing figures, 12 in. high, Stable, 3 ft. high, 3 ft. 4 in. wide, 2 ft. deep, Price complete	$ 68.00
Standing figures, 16 in. high, Stable 3 ft. 4 in. high, 4 ft. wide, 2 ft. 4 in. deep, Price complete	95.00
Standing figures, 21 in. high, Stable 4 ft. high, 5 ft. wide, 2 ft. 9 in. deep, Price complete	125.00
Standing figures, 25 in. high, Stable 4 ft. 8 in. high, 6 ft. wide, 3 ft. deep, Price complete	175.00

No. 764. Small Crib, 9 in. Figure ..... **$26.00** | No. 770. Large Crib, 5 ft. 4 in. Figure ... **$520.00** | No. 772. Very large Crib, 4 ft. 2 in. Fig.: **$780.00**

Photos of these Cribs sent on request

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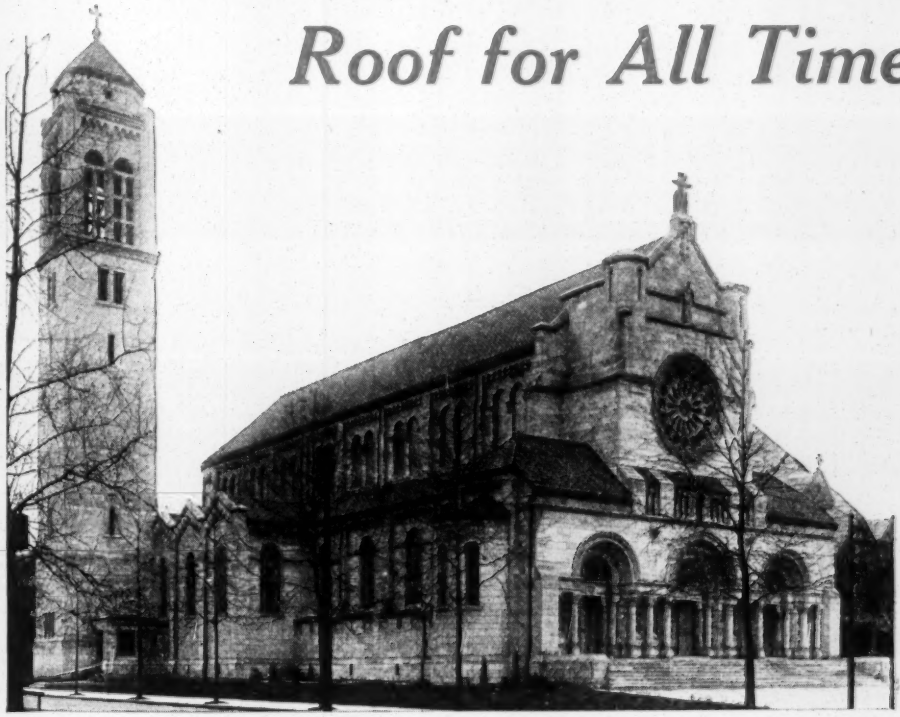

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IF your parish is planning the erection of a church, school, parish house, hospital or asylum, IMPERIAL Spanish Tiles will prove not only the most distinctive but the most economical roofing material you can choose. To select a cheaper material is really false economy, because the first cost of a tile roof is its last and only cost.

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Spanish Tiles

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Chimes for *your* Church

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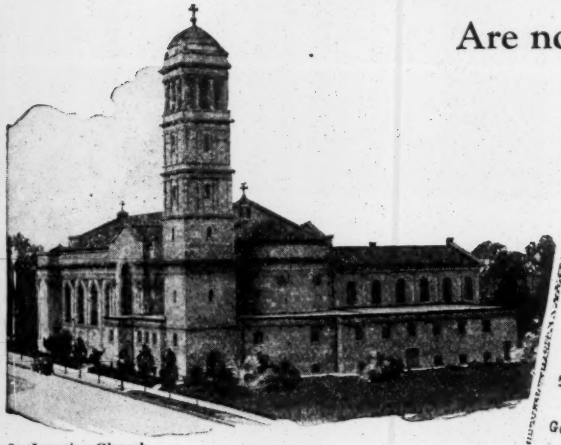

St Ignatius Church
Chicago, Ill.

SAINT IGNATIUS RECTORY
ROGERS PARK
CHICAGO

November 7,1921

The J.C.Deagan Musical Bells Co..
Chicago, Ill.

Gentlemen,

I want to congratulate you on the new tubular chimes which you recently installed in our church. They are mellow, rich and of great carrying power.

Most chimes are clamorous; yours are musical. I consider them a unique and valuable asset to our church and the people in the neighborhood appreciate and enjoy them.

I again wish to commend your firm for the consistent service you have rendered in keeping the chimes mechanically and musically satisfactory. You have my heartiest wishes for success.

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DEAGAN Tower Chimes have revolutionized Chime building. They are *electrically played*—no tugging at ropes. Your organist plays rich melody on them and blends chime music into the services.

Daily use of chimes brings a spiritual awakening that means much to the prosperity of your church. They are truly a Memorial Sublime which lives through generations to come and for all time perpetuates the memory of both the donor and the loved one in whose memory and honor they are placed.

Deagan Chimes are superbly musical, stately, dignified, perfectly tuned and flawless in pitch. They are a blessing on the entire community.

Our new Community Memorial Plan will enable you to secure Deagan Tower Chimes for your church. Fill out and mail the coupon for particulars.

Complete sets
DEAGAN TOWER CHIMES
$5,000 *to* $10,000

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Send full particulars of Deagan Tower Chimes and the new plan which will enable us to purchase them.

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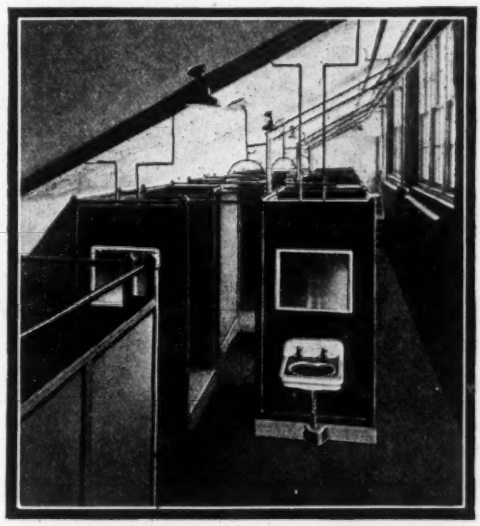

Sanymetal Shower Partitions, Oberlin High School, Oberlin, Ohio. Franz C. Warner, Cleveland, Arch.

A Test That Never Fails

THOUSANDS of school architects and officials will tell you that there is no better safeguard for your purchase of metal partitions than the trademark "Sanymetal." These men know from experience the wisdom and economy of choosing a product whose very name is a protection to the buyer. They know that Sanymetal is a practical, sanitary, and rugged piece of equipment, designed and built purposely for the needs of school and institutional buildings. They insist that their specifications for toilet, shower and dressing-room compartments shall read "furnished by Sanymetal."

Sanymetal is made in standard units adaptable to any layout, for toilets, urinals, showers, and dressing compartments. Ideal for schools, colleges, academies, seminaries, convents. Built of Armco Ingot Iron, rust-resisting. Water-shedding construction throughout. Aluminum base shoes. Doors equipped with Sanymetal Gravity Roller Hinges. Ask for list of installations in Catholic-owned buildings.

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A Very Attractive and Artistic Crib

No. 500 B. Na ivity Group and Stable

Consisting of twenty-five pieces and stable. Height of standing figures, 25 inches, kneeling figures in proportion. Height of stable, 4 ft., 8 in ; width, 6 ft., 2 in.; depth, 3 ft.

Price complete **$130.00**

SPECIAL NOTICE : To insure timely delivery of Christmas Cribs it is important that we receive orders as early as possible.

We specialize in the manufacture of

Altars, Statuary, Stations of the Cross, Nativity Groups, etc., etc.

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The large mural behind altar is done in genuine "Al Fresco" ; the fixtures are of wrought iron and bronze. The side-altar reredoses are of carved wood gilded and polychromed. The decoration is worked out all by free hand in strong but carefully studied colors.

The charm of the scheme lies in the fact that it is homogeneous. For it is only when the entire interior is planned and carried out as a whole that it is possible to get an harmonious result.

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In the course of a letter from His Eminence, P. Cardinal Gasparri, Papal Secretary of State, His Holiness Pope Pius XI sends his paternal Apostolic Benediction to the author of " Dominus Vobiscum " which, he says :

" is a collection of letters designed to excite and develop in the young seminarian aspirations to the priesthood, the desire for and the acquisition of virtues, science, and the exterior qualities which make the priest the model of the Christians he is charged to evangelize."

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Present a copy of **"Everybody's Prayer-Book"** to your friends, School Sisters, parish workers, members of the choir, etc. Its prayers with their fresh living appeal, the beauty of its typographical arrangement, its attractive binding, its price—low enough to buy in quantities—makes this new prayer-book this year's ideal gift.

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By REV. CORNELIUS J. HOLLAND, S.T.L.

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Imitation leather, gold title on side, gold edges, retail $0.85; net $0.68
Real leather, gold title on side, gold edges, retail $1.25; net $1.00

Christmas is an appropriate time to introduce "Everybody's Prayer-Book" as a parish prayer-book. Although published only a few weeks, many have already introduced it. The parish edition, cloth, red edges, costs but $39.00 per 100 copies.

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The Most Popular Collar for Clergymen

The VAN CLERIC

A VAN HEUSEN COLLAR

Will not wrinkle—Flexible—Will not wilt—
Starchless—No linings

F. 1½" B. 1¼"

VAN CLERIC One

VAN CLERIC has in a surprisingly short time become recognized as the most appropriate collar for clergymen. It combines the qualities of formality and comfort to a degree unknown in any other collar.

F. 1¾" B. 1½"

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Like all VAN HEUSENS the VAN CLERIC is woven in one piece, of a multi-ply fabric, with no bands or seams, and can be laundered entirely without starch. Under no conditions will it wilt, have rough edges or wrinkle. Fits trimly around the neck and always feels cool.

Price fifty cents. Sizes 14 to 20; half sizes. If your haberdasher cannot supply you, write us and we shall see that your order is filled.

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PATENTED

COLLAR

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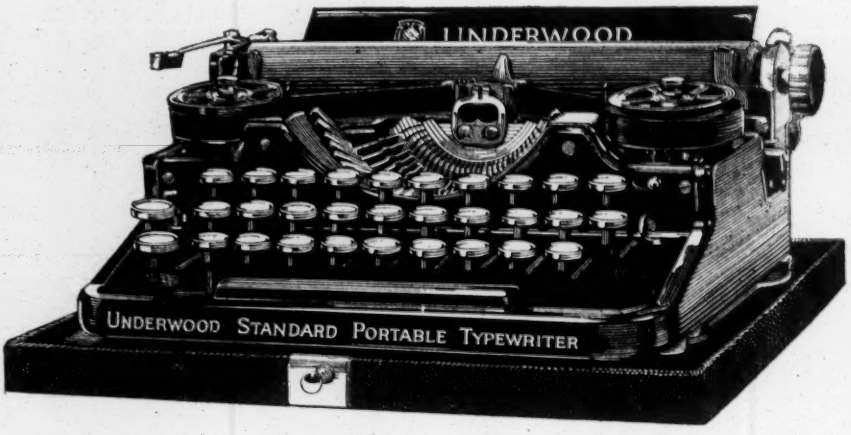

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The Portable is obtainable at Underwood offices in all principal cities, or direct by mail. It weighs 9⅞ lbs. cased. Price $50 in the U. S. A.

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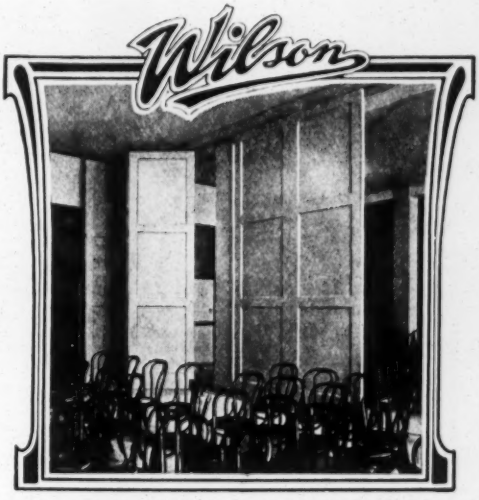
The Next Room Took the Overflow

HAVE YOU ever been one of those "next roomers"? Or had to crane your neck to look through a doorway to see the speaker in the next room?

Or maybe you have sat in some small meeting held in a big poorly lighted, half heated room because no small room was available.

For both such occasions Sectionfold partitions are made. They turn one room into many, many into one, to say nothing of the heat and light they save.

May we send you our catalog No. 18 with the whole story?



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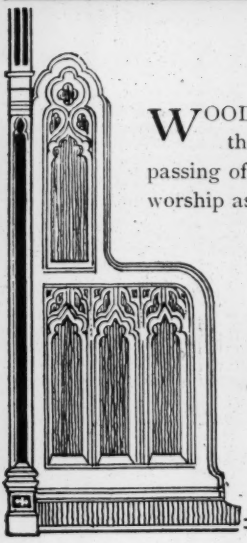

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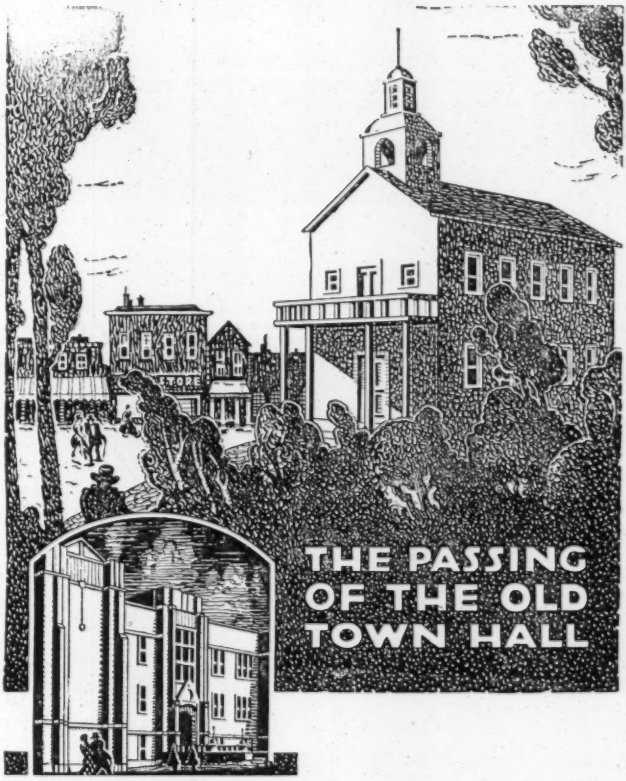

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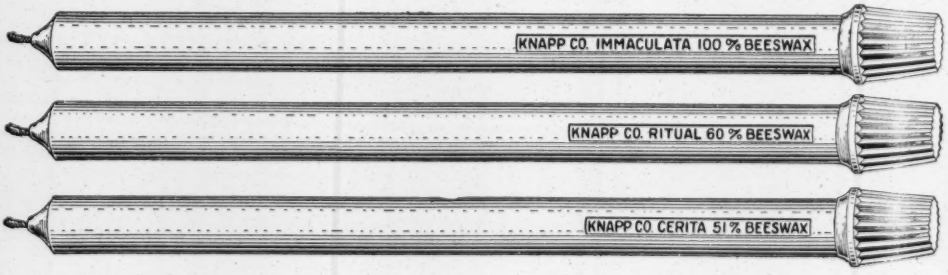

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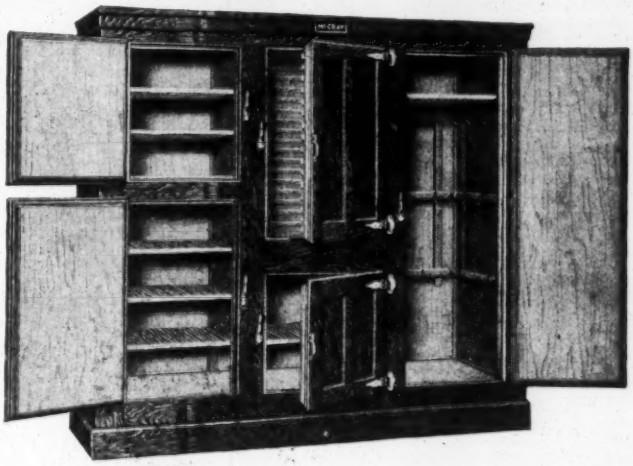

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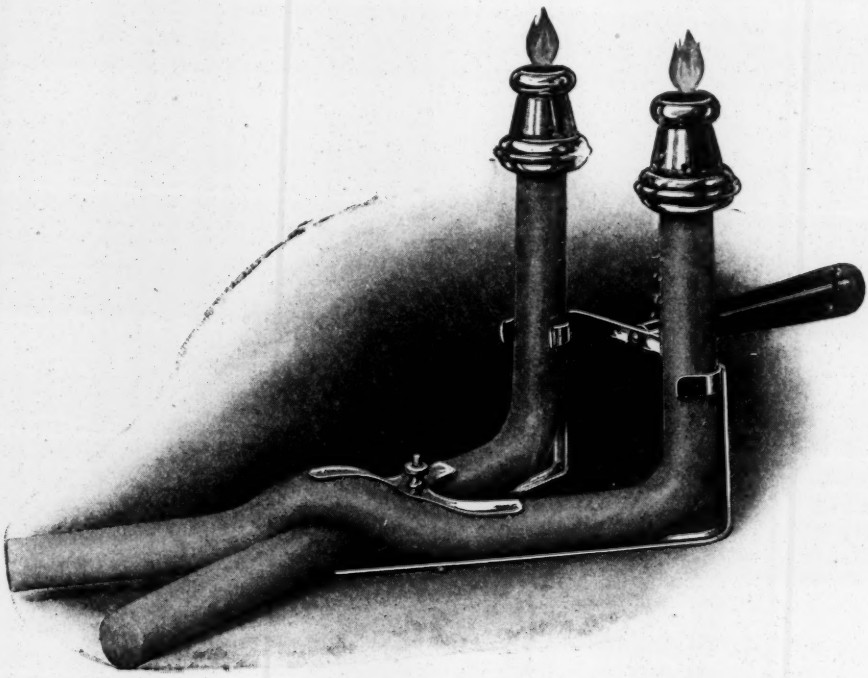

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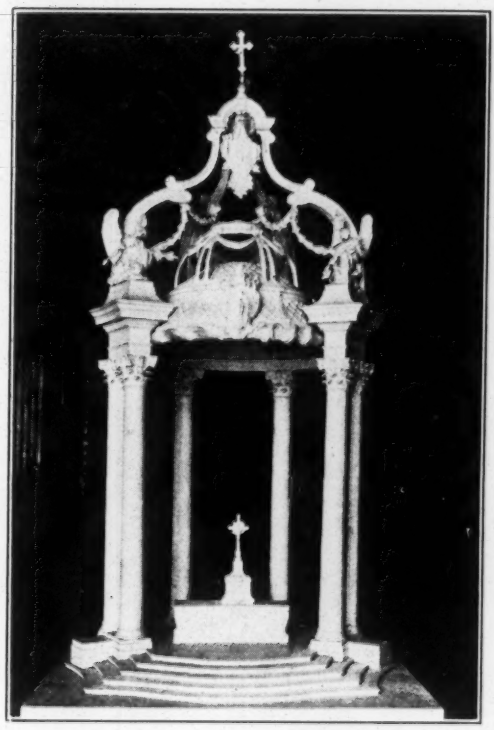

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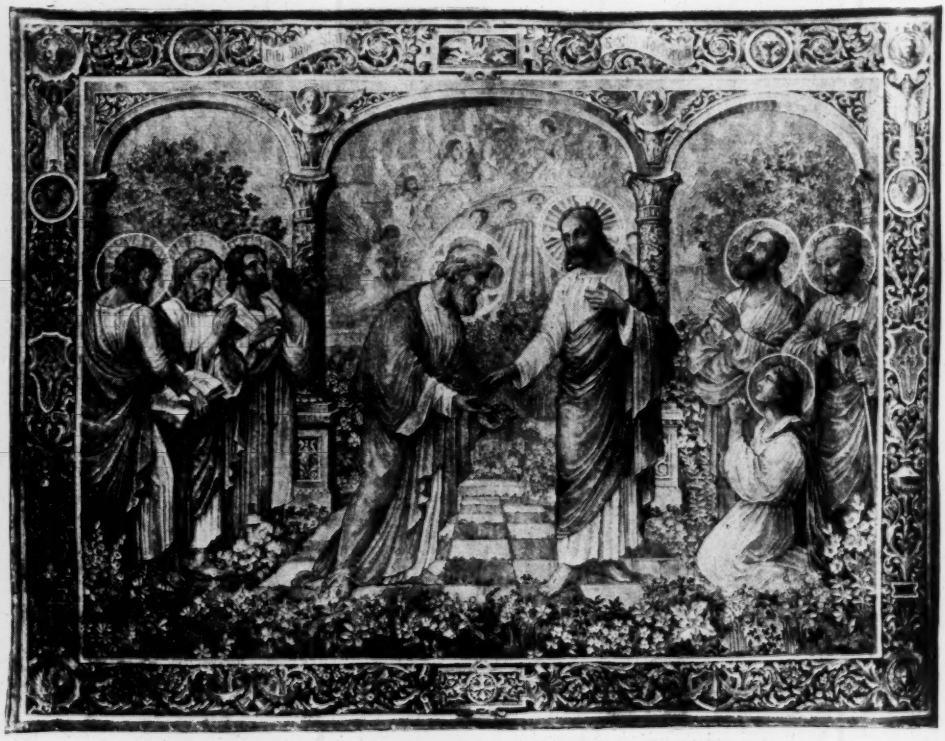

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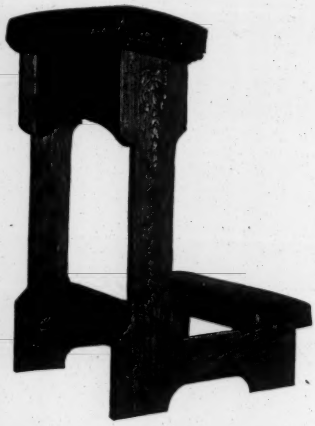

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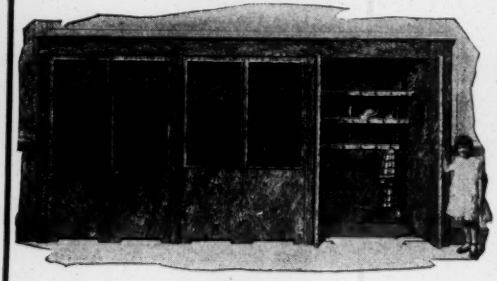

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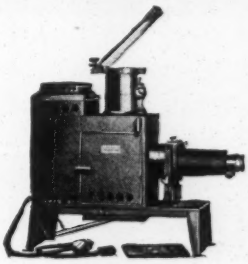

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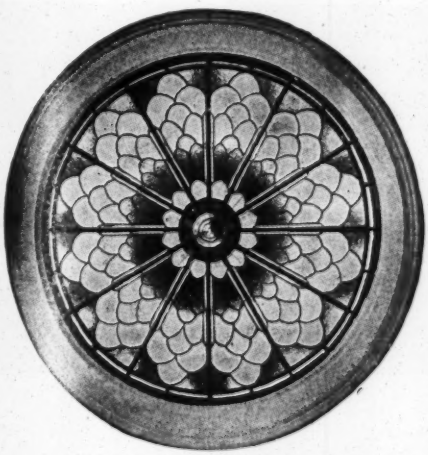

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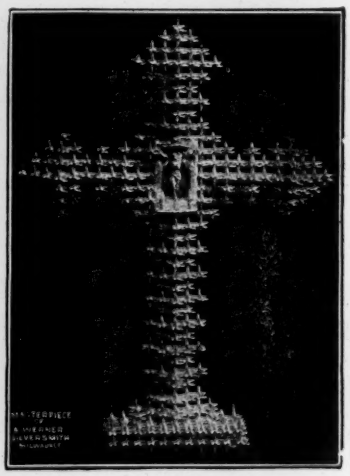

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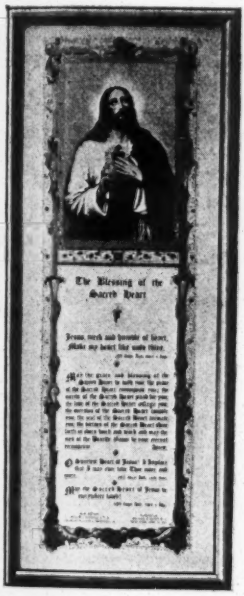

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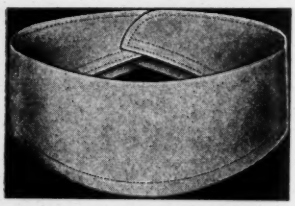

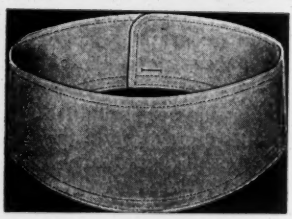

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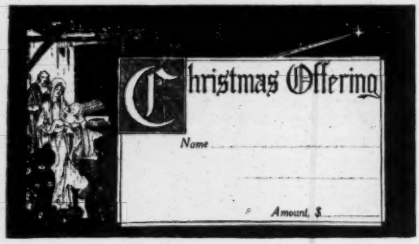

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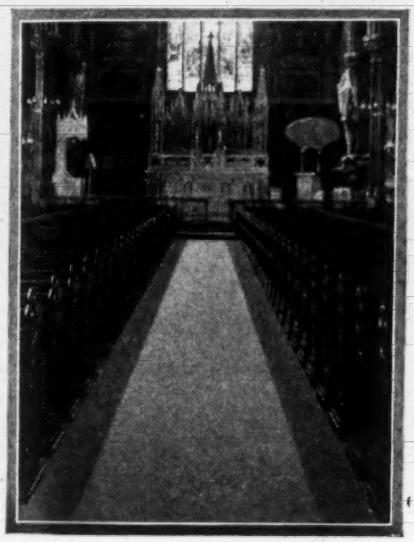

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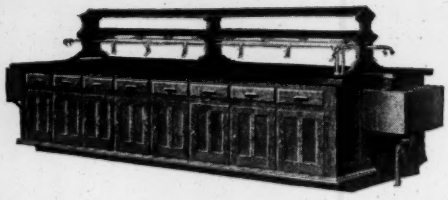

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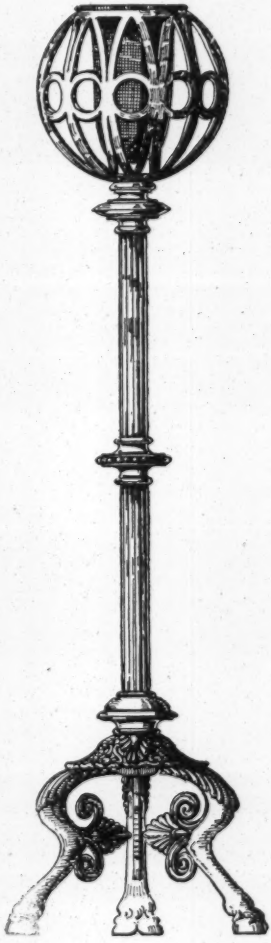

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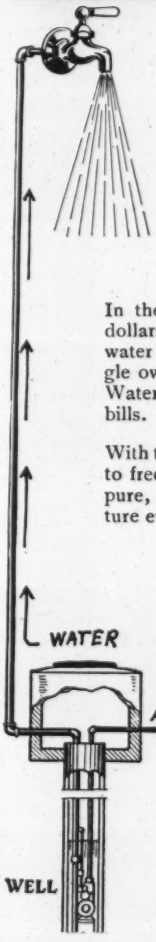

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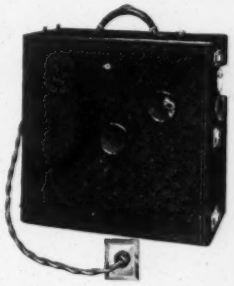

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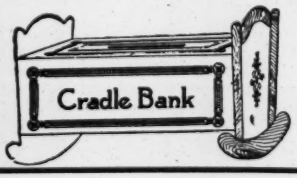

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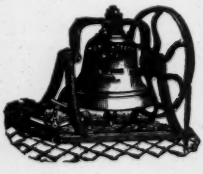

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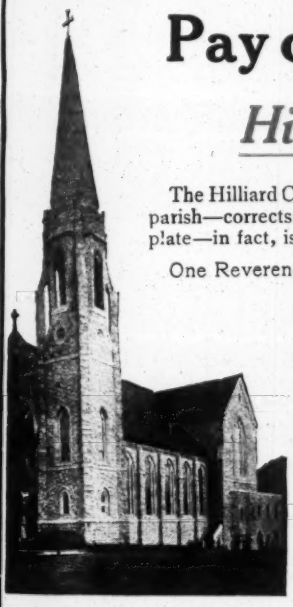

The Hilliard Church Envelope System places full moral responsibility on each member of the parish—corrects the habits of the anonymous giver who carelessly drops a small coin into the plate—in fact, is an effective reminder to attend faithfully and honestly to church obligations.

One Reverend Pastor writes:

"Our plate collections have since been tripled, and a careful canvass of the parish has shown that the envelope system meets with general approval. I am convinced that it also does much for our children in training them to support their church."

SAMPLES AND COMPLETE INFORMATION ON REQUEST

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"We are pleased to enclose herewith our check to cover your invoice for catalogs, blanks and envelopes. Permit us to thank you for your good service and for your very courteous attention to our requirements."

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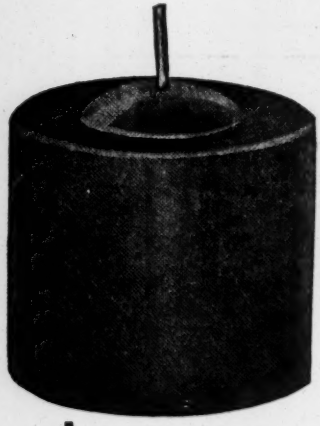

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Saving to you per gross . . . . . .80 " "

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